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Pro-Slavery.

In this Department we give place to such extracts from the Pro-Slavery Press, North and South, as serve best to illustrate the character of Slavery and the spirit of its champions and apologists.

SLAVE LAW EXPOUNDED.

From The Mississippian, June 24.

A CASE involving the right of a free negro of another State to take property by will in this State has recently been adjudicated by the High Court of Errors and Appeals; and as the decision embraces principles of the utmost magnitude, we have improved the earliest opportunity to spread it before the public. The able and lucid decision was pronounced by Judge Harris—Chief-Justice Smith concurring. It is proper to mention that a dissenting opinion was delivered by Judge Handy.

The following summary will facilitate the general reader in arriving at an exact comprehension of the points decided by the Court:

1. A free negro from another State, without permission by our laws, is incapable of taking property by will in this State.

2. In the absence of positive law in this State securing to them rights here, neither the citizens nor inhabitants of other States or nations have any rights in the State of Mississippi, except those resulting from the laws of comity existing among civilized States and nations.

3. It is especially true of the African, according to the case of Scott *vs.* Sanford, 19th Howd., that he has no rights but such as those who hold the government and the power choose to give him.

4 For more than a century before the adoption of the Federal Constitution, Africans were regarded by the civilized world as beings of inferior order, and so far inferior that they had no rights which the white man was bound to respect. They were bought and sold as ordinary articles of merchandise. And this opinion and practice was at that time fixed and universal in the civilized portion of the white race, and was directly introduced into the colonies here by the government of Great Britain.

5. This state of public opinion had undergone no change when our Constitution was adopted, as is evident from its provisions and language.

6. After the adoption of the Constitution of the United States, the different States still regarded them as an inferior race not embraced in its provisions, and not therefore entitled to the privileges and immunities of citizens of other States.

7. The reason for this is that they are alien strangers, of an inferior class, incapable of comity; with whom our government has no commercial, social or diplomatic intercourse.

8. That with barbarians, savages, perpetual enemies, or nations who neither acknowledge nor practise the laws of comity, we can have no such reciprocity of rights or obligations. They are to be regarded, therefore, not as alien friends, but as alien enemies; not personal enemies—but as alien strangers—who neither extend nor receive the comity and civility which belong to enlightened nations, and are incapable of their appreciation or enjoyment.

9. It is only by virtue of the municipal law of each State or nation, or by the law of civilized nations—which is regarded as a part of the municipal law of each—that aliens have any rights at all; and neither the municipal law nor the law of nations has any operation in the territory of those who have not, either expressly or impliedly, assented to their obligation.

10. The laws of nations embrace civilized nations only, and do not extend to barbarians, savages or others who refuse to recognize them.

11. Under our statute law the descendants of all female slaves lawfully in this State are slaves.

12. A negro, by the laws of this State, is *prima facie* a slave.

13. Under our statutes negroes may be divided into three classes:

First—Slaves, or those legally held to service for life, and the descendants of the females of them.

Second—Free negroes or free persons of color, or those slaves and their descendants who have been manumitted; or African negroes who have never been lawfully subjected to slavery here.

Third—Mulattoes, as intended to be embraced in the 2d article of the 1st sec. of the Code, chap. 33, or those who, though descended from free white mothers, have one-fourth or more negro blood.

All three of these classes are denied political equality or association with the white race, by our statutes.

14. Alien free negroes or mulattoes are expressly prohibited by statute from coming into this State; and, on ten days' notice to leave, may be caught or captured by warrant, or by order of the Board of County Police may be sold into slavery for life for non-compliance.

15. It is the policy of this State to interdict all intercourse, commerce or comity with this race, and to enforce the strictest doctrines of the ancient law applicable to *alien enemies* against them, except as to life or limb, or personal protection.

16. In the absence of laws conferring such rights, the African can neither take nor hold property in this State by deed or devise, by descent or purchase, except those free persons of color who may reside here "*permissi.*"

17. The free negro, even after manumission here, only stands in the position of an alien friend, or enemies "*permissi,*" and is, therefore, only capable of those customary rights which are founded on the *jus naturale* or *jus gentium.*

18. Free negroes "*prohibiti,*" or who are here in violation of our laws and policy, are entitled to no such rights; they are to be regarded as alien enemies or strangers "*prohibiti,*" and without the pale of comity; incapable of acquiring or maintaining rights or property in this State which will be recognized by our Courts.

19. A bequest to a free woman of color, an inhabitant or resident, or citizen of another State, not permitted to reside here by our laws, is void in this State.

SLAVEHOLDERS IN NEW ENGLAND.

Correspondence of The Journal of Commerce.

BOSTON, Sept. 3, 1859.

IN spending about a week in New Hampshire, from which visit I have just returned, I have learned a few things that may be interesting to the general reader.

* * * * * * *

One New Hampshire pastor, at least, has recently learned that it is possible for a slaveholder, contrary to the doctrine frequently inculcated hereabouts, to become a Christian. The incident was related to me by the pastor himself. These are the facts: A slaveholder from a distant Southern State came to pass the summer of 1858 in one of the interior towns of New Hampshire. While there, he heard a sermon by this pastor that deeply impressed him with his own sinfulness and need of a Savior. He struggled with his mental load for some time, and often thought he would make known his case to this minister. But he did not. The Spirit of God, however, did not leave him, as he left for his distant home in the South. After some time, he embraced the Savior; and he came to New Hampshire again this past summer a Christian man, and told this minister, his temporary pastor, what the Lord had done for his soul through him as an instrument. The pastor has full faith in his conversion, and seems to rejoice just as though he was an inhabitant of his own town. He further said, this Christian slaveholder has lately provided monthly preaching for his slaves, and only monthly, because he cannot secure a minister oftener. The slaveholder is very anxious that ministers should go from the North to labor among the destitute in the Southern field.

There is another remarkable fact. Rev. Dr. Ross, of Alabama, two or three years since, wrote a book on slavery that was particularly offensive to the strong anti-slavery sentiment of New England. Not long ago the Doctor married a Northern school teacher, whose home is in one of our suburban towns. They must needs then visit her friends in this community this summer. Probably Dr. R. did not expect an invitation to preach here, but he received several invitations, and preached both in and around Boston, and, among other places, in a Congregational pulpit in Chelsea, where such an invitation would least have been expected. Thus our people are learning to love their Christian brethren in the South, though they do not love all their views and institutions.

SLAVEHOLDING WITHOUT SIN.

From The (Boston) Congregationalist.

How is it possible to hold slaves under the system of American slavery, and not be sinful?

We answer that, while the presumption always naturally must be that men's position and volition go together, and that they *are* where they prefer, on the whole, to be, it may yet be easily true that, under the compulsion of circumstances, men may be found in the legal and (for aught that appears on the face of the transaction) ordinary relation of slaveholders, who are yet under the compulsion of some force which hinders, if it does not wholly destroy, their freedom in the act. And such slaveholders we can conceive to be innocent of sin in this thing. They are not slaveholders in the first and strictest sense of the word slaveholding, but they are so under the second (looser, yet still honestly and properly applied) sense. And being slaveholders who have no volition to be such, they are not guilty of desiring or intending to rob God or man, and are, therefore, free from *the* guilt of the system. To say that they are not slaveholders—while every man sees that they do hold slaves—is a quibble; and yet to say that—holding them unwillingly, and as it were under protest—they are guilty of the sin which they loathe, and from which they would be free if they had the power, seems to us to be downright slander.

Without venturing to guess how prevalent such sinless slaveholding may be at the South, we are yet convinced that, at least, it is possible there may be such. And if such slaveholding is possible, it would seem both kind and wise to recognize the fact. Nothing is lost to the truth by making fair distinctions between things that differ.

HEBREW SLAVERY.

REV. MR. BARNES, of Philadelphia, in one of his books, has this sentence: "The application of the laws of Moses to this country would make servitude a mild and gentle institution, and *would abolish it wholly in half a century.*" Now the best way to judge what a system would do, is to see what it has done. Yet it is very plain from Scripture, that involuntary servitude was perpetuated for at least ten centuries under the Mosaic legislation, and never was abolished by it at all. What miserably loose talk—what ridiculous argumentation is it, to make statements like the foregoing, in the face of of our history and experience! There is not the least reason to suppose that the Levitical statutes would operate in any degree differently in our day, and under our skies, from the way in which they did of old, and in the East; nor that they would accomplish results here in fifty years, which they did not begin to do there in a thousand.

We do not deny the humanity of the Mosaic slave regulations, or the great improvement they show upon the laws of other ancient States on the subject. But to make them, as some writers do, equivalent to a gradual emancipation act, is the height of absurdity. Such a claim is alike inconsistent with the letter of the enactments, with their spirit, with the design of the entire economy, and with all the teachings of history under its administration, whether by judges, prophets, kings, viceroys or satraps, down even to the end.—*Christian (!) Intelligencer.*

Selections.

PRACTICAL CHRISTIAN ANTI-SLAVERY.

From The Practical Christian.

There are many varieties of Christians, so called. We belong to that small variety who profess to be Practical Christians. There are also several varieties of Anti-Slavery. And there ought to be, if there is not, such a variety as *Practical Christian Anti-Slavery.* We have heretofore consorted chiefly with the old American Anti-Slavery Society, sometimes called Garrisonians. We have done so from conviction and preference, because their fundamentals seemed to us nearer right than those of any other professedly anti-slavery class. Moreover, we felt that our kind of Christianity, with its non-resistance and non-politics, would be less cramped and more at home on their platform than on others where milito-political or ecclesiastical influences prevailed. As was to have been expected, we have, from the beginning, had our views, feelings and tastes sometimes crossed. Of this we had no right and very little disposition to complain, however disagreeable; since all were free to express their various sentiments, and our Practical Christian peculiarities had only here and there a sympathizer. It became us, therefore, to be modest, and let those lead off who were in moral *rapport* with larger numbers. We have always endeavored to act accordingly, deeming it our duty to go quietly along with the mass of our associates until fidelity to our own solemnly professed principles should require us to stand aloof. Latterly we have feared that such a contingency was approaching. Why?

1. Because the war-principle and spirit are becoming too dominant and rampant for our endurance. The motto is reiterated with general applause, "*Peaceably if we can, forcibly if we must.*" The local governments of the land are persistently instigated to pass penal laws against the pro-slavery laws of the general government, and to revolt against its constitutional supremacy. Red revolutionism, for the sake of the anti-slavery cause, is plainly preached and eloquently urged as the duty of the people. Those who believe that war and penal inflictions in behalf of justice and humanity are absolutely right can have no valid objection to all this; unless, indeed, they are so morally perverse as to deny that chattel slavery is a crime. We hold it to be one of the greatest and worst of crimes, second only to war, which is its mother, nurse and indispensable supporter. What, then, is our difficulty? We do not assume any right to suppress other people's convictions. If they hold to the rightfulness, necessity and utility of deadly force and red revolution in the last resort, let them preach and practise accordingly on their own responsibility. Our concern is to be faithful to our own convictions, and not to fellowship or countenance what we religiously abhor as forbidden by the highest divine laws. We thus abhor slavery and war, in their every principle, spirit, development and fruit. To think of resisting and abolishing one of them by means of the other is, to us, like attempting to cast out Satan with Satan. We feel bound to disfellowship and oppose both by all means that are compatible with practical Christianity, but by no other. For conscience' sake we have withdrawn from all such connection with our general and State governments as renders a co-governing citizen responsible for their pro-slavery and pro-war institutions. By precept and example we have honestly endeavored to bring others to do the same. But our religion forbids us to practise or countenance any kind of resistance to an existing government which can be consummated only by physical violence. Therefore we cannot concur in any measure which has the essential genius of mobocracy, sedition, rebellion or revolution. We do not believe in such expedients and resorts for bettering the condition of mankind. We hold only to those moral and physical resistances of evil which are orderly and beneficent to all parties concerned. We do not believe absolute human progress is promotable by any other.

In carrying out these principles, we deal with individuals, associations and governmental organizations alike. We can ask them, personally or by petition, to cease from any wrong act, or to do any right act by what to us are right means. But we cannot ask them to do a right act by means which we deem wrong. Therefore we can petition a Legislature to repeal a bad law, or to enact a good law which requires no support by deadly force, or by unbeneficent penalties. But we cannot petition any government to enact laws, or to do acts, which we know must and will be sustained by the war-principle in some of its multiform applications. Those only can do so consistently who hold to the war-principle as right. In accordance with these views, we have declined to recommend or sign the petition to our Legislature for a law to nullify the Fugitive Slave law in this State; and also other petitions for a political dissolution of the Union. Such acts smack not only of vindictive penalism, but red revolutionism. In our view the end is right, but the means are wrong; and the end cannot sanctify the means.

What then? shall we attempt to overrule others who hold opposite religious principles, and have no sympathy for our scruples? We would fain persuade them to come up higher and stand with us. But they are not ripe for this. They are sure they can drive out a pro-slavery devil with a pro-war scorpion for a scourge. Moreover, they are so confident of this that they cannot easily avoid expressing now and then a little contempt at non-resistant softliness. We hear it at almost every public meeting, and it excites laughter at the expense of our principles. Well, it is the voice of the majority, and we must submit, We will not make it a point of debate. But it grieves and disgusts us, and perhaps our best testimony will be to retire and do what good we can in the world under the banner of simple Practical Christianity. We are rather inclined to such a course.

2. Because there is a growing disposition among our anti-slavery associates to magnify their movement for the abolition of chattel slavery as including the main substance of Christianity, or of a natural religion much purer than Christianity, to the great disparagement of other departments of righteousness, and a manifest contempt for really valuable established religious institutions. Bibles, churches, ministers, sabbaths, external worship, sacraments, Sunday schools, etc., etc., are not only assailed with just criticism and denunciation for what is pro-slavery in them, in which we can heartily concur, but are often spoken of as worthless and worse than worthless—nay, as positive hindrances to human progress. We are for having all classes of men freely express their honest convictions. But if they express what seems to us untrue and unjust, we cannot accept it, nor enjoy it, much less endorse it, or seem to endorse it. And when it is often repeated, with intensified expressions of ridicule, sarcasm and scorn, it becomes disgusting, and we are prone to seek relief by retiring out of its reach.

Now, we understand the abolition of chattel slavery to be the plain dictate of natural justice. What is proposed? Simply this: to let the enslaved go free and take care of themselves, like the generality of mankind; to abolish all laws, renounce all claims, and cease from all acts, which regard them as chattels. Is it proposed to indemnify the enfranchised for the wrongs they have suffered? No. To recompense them for labors performed while in bondage? No. Yet this would be but simple justice. Is it proposed to endow the liberated with homesteads, with schools and seminaries for the education of their young, with a freedom suit of clothes, or even a dollar of pocket money? No; they are to go forth into freedom with absolutely nothing but their persons. So the anti-slavery movement proposes but the simplest justice in behalf of the slave, and that stinted. It enjoins nothing else. It does not reach charity at all, nor insist necessarily on any other great principle of religion, [illegible] or humanity. Consequently [illegible] anti-slavery [illegible] a part of Christianity or of anything [illegible] true religion, and covers but a single point in the vast field of human duty. If chattel slavery were utterly abolished to-day throughout the earth, the toils of universal righteousness would scarcely have been diminished.

Is it, therefore, to be passed over with indifference? By no means. Though justice is but one principle, it is a divine and fundamental principle. Where justice is deliberately violated, grossly and outrageously violated, as it is by chattelizing fellow human beings, the whole temple of religion is more or less defiled and desecrated. The man, the church, the nation that has not virtue enough to cease from perpetrating or upholding chattel slavery ought to be unspeakably shamed. For if one is only *decently just* when he *refrains* from robbing a fellow-man of his natural right to himself, where is he and what is he in the moral scale when he is persistently guilty of so monstrous a crime! In this point of view the righteousness of anti-slavery, as contrasted with the base wickedness of pro-slavery, becomes heaven-high and adorable. Viewed from above downward, it seems but a small and ordinary portion of God's universal righteousness. And such it really is. We object, therefore, to any man's magnifying the anti-slavery movement as the main substance of Christianity, or of a natural religion better than New Testament Christianity. It is not so.

We also object to all assertions and representations which make the Bible, or Christianity, or the popular Churches, or clergy, or public worship, or Sunday schools, or established religious institutions of the world, the *cause* of chattel slavery. The cause lies behind all these and deeper. It lies in man's animal lusts—in his lust of dominion, lust of property, and lust of sensual pleasure. The sheerest infidels in slaveholding countries, who daily spit contempt on everything that professing Christians religiously venerate, are as incorrigible slaveholders as those Doctors of Divinity who pervert the Bible, religion and common sense to prove slavery a Divine institution. The same general cause is at the bottom in both and all cases. It is the same radical selfishness which causes all kinds of sin. Why, then, not say so? Why father it on religion and its institutions? These are dragged in, bought in, or flattered in, to ease the consciences of slaveholders and cover them with artificial respectability, as they also are to do the same thing for great tyrants, warriors and all sorts of upper-crust sinners. Herein lies the guilt of Church and clergy, not in causing chattel slavery, war and other popular abominations, but in consenting to be dragged in, hired in, or flattered in as conscience-easers, respectability-givers and general accessories after the fact. Let them be thoroughly exposed and rebuked for all this.

But at the same time let no injustice be done to any man or institution. Let not guilty and innocent be condemned together. Let not even the guiltiest be made more guilty than he is. Let all that is really good, useful or praiseworthy in institutions or men be candidly credited as such. Let not the wheat and the tares be pulled up together, which we fear is too often done. No good cause has anything to gain, but much to lose, by departing under any pretext from strict truth and justice. As delinquent, pro-slavery, pro-war and corrupt as many of the American Church and clergy undoubtedly are, from the Catholics downward to some of the latest fledged Protestants, yet they all do more or less good in their place and way. We do not believe that our country or the world would gain anything by dissolving and silencing them, even were it possible.

Some talk as if humanity would rush at once into the millennium if only the existing popular religion, with its institutions, priests, sacred books, etc, could be swept out of the way. We believe no such thing. They cannot be spared till fairly superseded by something which meets the religious and social wants of human nature better. No city, town or neighborhood would be so orderly and well-conditioned *without* as *with* them, unless prepared for and furnished with something higher. Irreligionism and nothingarianism never elevate mankind, nor increase their average happiness. We know of no kind of religion, religious society, or religious ministrations that can be justly considered worse than none; though we know of some that are deplorably low in the scale of wisdom and goodness. Therefore, if any deem it their mission to denounce and destroy the religion that *is*, let them be prepared to give the people something better: for religious institutions of some sort mankind must have, ought to have and will have. If we cannot give them better than they have, all violent pulling down and denunciation will ultimately recoil with plagues on its authors. We regret to see so much of it coming from the orators and advocates of great Reforms, which, without deep religious influences, can never fulfil the aspirations of their projectors and sincerest friends.

3. We find ourself in doubt whether to consider the anti-slavery platform a desirable resort for us, because of the increasing egotism, extremeism, exaggerationism, antagonism and contemptuous personality which we are obliged to witness. There has always been too much of these. Latterly there is more than ever. What do we mean? We mean, by egotism, self-importance, self-sufficiency, the opposite of reverence, humility, modesty, deference and courtesy. Individualism is cultivated to excess, so that one's greatness crowds that of another, and there is too little room on the stage for the actors. One jostles the other. "Knowledge puffeth up, but charity edifieth." We prefer more of the latter.

We mean, by extremeism, the continual intensification of anti-slavery dogmas, tests, asseverations, denunciations, epithets, etc. It appears in resolutions and speeches, some of which would hardly leave Wm. Lloyd Garrison himself an orthodox Abolitionist of his own school. It gives little credit to any class of professedly anti-slavery people who are not ready for the most radical revolutionary action against all pro-slavery institutions in Church and in State. It follows out that unjust and absurd doctrine, the better a man is, the worse he is; or at least the more dangerous, so long as he is not a full saint. We have no faith in or respect for such extremes. We are for giving all men and bodies of men, even the worst, full credit for everything right and good in them; and then faithfully showing them their sins, calling them to repentance, and inviting them to come up higher.

We mean, by exaggerationism, the habit of making extravagant assertions and expressions which are only partially true, and then perhaps in some mystical, hyperbolical or paradoxical sense. We hear too many of these. They may astonish or amuse the groundlings, but on the whole mislead, confuse and vitiate common people's minds. It becomes difficult to understand what a man really means, to make the proper discount for his rhetorical gas, and to be sure as to what is absolutely true. Such a cause as that of anti-slavery demands plain, truthful, discriminating, solid speech, which can be easily understood, and its representations fully relied on by the common mind.

We mean, by antagonism, combativeness, contradiction, disputation, debate, not only toward outsiders, but insiders. There is quite too much of this. It spares not the most devoted friends of the cause. It is often unjust and unreasonable as well as vexatious. If it were directed wholly against opposers, or confined to vital principles, it would be tolerable; but when it embroils and divides "the household of faith" against itself, it is intolerable. Yet we have heard it defended, and even recommended, as meritorious. Great union, harmony, concord, in an association, say these *Antres*, imply tameness, slavishness, stagnation, corruption, death. Mutual contradiction and debate are healthful. We believe in no such doctrine. If men have a good cause, good principles and good motives, they ought to keep the unity of their spirits in the bonds of peace. They ought to love each other, to be conciliatory, courteous, forbearing, kindly affectioned, "in honor preferring one another." We go with Jesus for unity among the disciples of righteousness. Discord is weakness, folly, sin, ruin.

We mean, by contemptuous personality, speaking unnecessarily, invidiously, contemptuously, and sometimes almost scurrilously, of prominent individuals who "follow not with us." It is sometimes necessary and right to speak pointedly and severely of individuals, for righteousness' sake. In these cases it should be done with conscientious dignity, and the least possible tinge of personal contempt or vilification. But when speakers frequently, rudely, flippantly and scornfully denounce individuals as sneaks, fools, knaves, scoundrels and the like, they ought to have a low, mean cause which cannot be disgraced by such advocacy. It is true the individuals assailed suffer no damage from the contemptuous language hurled against [illegible]; because it manufactures sympathy for them and strengthens the attachment of their adherents; but it is wrong in itself, weakens the influence of the utterer, and damages a noble cause. Yet we have heard personality recommended as a good and useful anti-slavery weapon. In our judgment it is seldom a true spiritual weapon. Too generally it is a carnal, or at best semi-carnal, weapon. It is quite too common, and to us odious.

Finally, we will say that we devotedly adhere to the fundamental principles of the American Anti-Slavery Society, and that if we cannot promote them associatively with those who deem certain methods, ways and means right which are objectionable to us, we will do so in the best way we can as an individual. We are no dictator to others. They must do their duty, as they understand it, in their own way. We must do ours. We desire to be, and mean to be, a Practical Christian Anti-Slavery [illegible] loving all, hating none—blessing all, cursing none. [illegible] strictly consistent with [illegible] heavenly grace to leave undone. But we have no [illegible] whatever of the final triumph of right over wrong, and good over evil, and all the sooner as mankind cease to oppose evil with evil.

DEMOCRATIC DESPOTISM.

THREE centuries ago, in 1560, Philip II. of Spain, instigated by the Inquisition, and especially by the fanatical Grand Inquisitor, Diego de Espinosa, issued the first of those cruel edicts against the Moors of Spain which drove them to rebellion, and resulted, finally, in their expulsion from their native land, in the reign of Philip III. It was those edicts, combined with the cruelties exercised in the Netherlands, that covered the name of Philip, and of Spain and the Spanish Inquisition, with infamy, as guilty of brutal and barbarous tyranny. The most severe of those edicts—that of 1563, which was the immediate cause of the rebellion among the Moors—comprised a number of enactments so harsh that the mild and moderate Prescott speaks of it as "a law which for cruelty and absurdity has scarcely a parallel in history."

Yet cruel and absurd as was this law, instigated by the Inquisition, and enacted by Philip II., for the suppression of a hated and dreaded race, it did not go to the length of driving into exile or into slavery a free people. Even for its violation, even for open and stubborn disregard of its provisions, the penalties, which, of course, were more severe than the provisions of the edict themselves, were, for the first offence, imprisonment for one month, *banishment from the country for two years,* and a not excessive fine. If for such a law, whose extremest penalty was exile for two years only, Philip II. has become the opprobrium of the civilized world, what shall we say of an American Legislature that deliberately consigns a whole race of free people to the alternative of slavery or perpetual banishment from their homes? The State of Louisiana, in March last, passed two acts, bearing date, respectively, March 15 and March 17, the fifth section of the first of which reads thus:

> SEC. 5. *Be it further enacted, etc.,* That if any free person of color, after having been notified to leave the State within five days, shall fail so to do, said free person of color, if arrested within the State, shall forthwith be lodged in jail, and, upon due conviction before any competent court, shall be sentenced to not less than three months' and not more than twelve months' imprisonment at hard labor in the State Penitentiary. And any person or police officer arresting such person shall receive a reward of ten dollars, to be paid by the city of New Orleans, if the arrest be made in the parish of Orleans, or by the Parish Treasurer if made out of it. *Provided,* That after being discharged from the Penitentiary said free person of color shall have ten days to leave the State.

By Section 6, any free person of color returning to the State after being convicted under Section 5 "shall be sentenced to imprisonment at hard labor for five years in the State Penitentiary."

The Act of March 17 decrees that "it shall hereafter be lawful for any free person of African descent, over the age of 21 years, now residing in this State, to select his or her master, or owner, and to become a slave for life, pursuant to the provisions of this Act." The only provision for the protection of the persons thus reduced to slavery is that they shall not be liable to be sold for debts of the master contracted before their enslavement.

These acts went into force on the 1st inst. The one which consigns the free colored population to exile, or the penitentiary, or to slavery for life, is understood not to apply to the native population of Louisiana, but to all the free colored residents, no matter how long they may have been inhabitants of the State. The *New Orleans Daily Crescent* of Sept 1 says: "The knowledge of these acts is well spread, and consequently there is high excitement among that branch of the free colored population who cannot boast of Louisiana birth, and trepidation among many of them who can."

We can well believe it. It was with excitement and trepidation that the Moors of Granada received the promulgation of the much less atrocious edicts of Philip II. "One may imagine," says Prescott, "the emotions of shame, sorrow, and indignation with which the vast assembly, consisting of both sexes, listened to the words of an instrument, every sentence of which seemed to convey a personal indignity to the hearers. . . . . Some of the weaker sort gave way to piteous and passionate exclamations, wringing their hands in an agony of grief. Others, of sterner temper, broke forth into menaces and fierce invective, accompanied with the most furious gesticulations." Writing to the Moors of Africa, one of them said: "We are sorely beset, and our enemies encompass us all around, like a consuming fire. I have written this in nights of tears and anguish, with hope yet lingering—such hope as still survives amidst all the bitterness of the soul."

Many of the Louisiana victims of Democratic tyranny, rather than abandon their homes, their friends, and their means of livelihood, and go into exile, have reluctantly consented to sacrifice their freedom, with the poor consolation of being able to choose their own masters, and trusting, probably, to the chance of finding humane and just protectors. *The Crescent* says:

> "Two bright and intelligent free colored men, who do a good business (both steamboat cooks, one making $100 and the other $75 per month), formally filed their petitions in the First District Court, to become the slaves for life of a well-known gentleman of this city, he having consented to accept them. The names of these men are Joseph Thomas and Wm Gray. Some time ago they called upon Mr. Blocker to be their attorney in the matter. That gentleman, going carefully and circumspectly about a new branch of his business, talked with and sounded the negroes till he satisfied himself they were really in earnest. He talked to them at length, read and expounded the above law to them, and explained to them particularly that, in surrendering their freedom to their proposed master, they would not be provisional but actual slaves to him, the same as if they had been born his slaves. Only one temporary difference from the state of other slaves could they count upon: their exemption from seizure for prior debts of their master; but that to the calls of debts acquired after their surrender, or to the will or caprice of their master, in his method of employing them, or in selling them, they would be just the same as if slaves from birth.
>
> "With all this before them, and having duly calculated the choice between slavery in the South and freedom in the North, Joseph Thomas and Wm. Gray unhesitatingly adhered to their original design, and yesterday, as above stated, Mr. Blocker filed their petitions for slavery in the First District Court.
>
> "From what we hear at present, a great many free negroes, not born in this State, will pick out their masters and become slaves sooner than leave the population and the climate which pleases them so well.'

This is coolly said. Just as coolly, 300 years ago, the Spanish chroniclers recorded acts of despotism which have made their country and its kings and inquisitors bywords to all generations. In that day, such deeds were done in the name of Religion and the Divine Right of Kings. In ours, they are perpetrated in the name of Democracy and the Divine Right of slavery. The name of religion was not profaned in the one case more than that of Democracy in the other; and in presence of the assertion of the Divine Right of slavery, that of Kings becomes almost reasonable and respectable.

Let us look a little at the case related by *The Crescent.* Two bright, intelligent, free, colored men are compelled, not by individual cruelty or brutality, but by a deliberate law of the State of Louisiana, to doom themselves and their posterity to slavery, for no crime, no offence, except that of their hereditary descent, and this in a country which professes to disregard all distinctions of birth or blood in its laws and Constitution. It is not pretended, even, that these men needed to be taken care of—that they could not provide for themselves. It is expressly stated, on the contrary, that they were doing a good business, earning, one seventy-five, the other one hundred dollars a month. And this is but a single instance out of a multitude of similar cases. Compared to this, the Mortara outrage, which so shocked the civilized world, sinks into insignificance. And yet so debased have the moral sense and the political instincts of the American people become by the long-continued domination of the slaveholding aristocracy that crimes which will ring forever through history, and stains that will never be effaced from our national fame, are regarded with complacency by a large part of our population, and by the rest, with few exceptions, are passed over with apathy, or at most with a smile or a sneer. We are drifting rapidly as a nation into despotism of the vilest kind, and are renewing in the middle of the nineteenth century the most atrocious oppressions of the fifteenth and sixteenth. And yet men are found, and in the free States, too, who justify these things in the name of Democracy.—*Tribune.*

EMANCIPATION OF SERFS IN RUSSIA.

From The Philadelphia Press.

A DISTINGUISHED Russian, Alexandre Herizen, is editor of *The Polar Star*, a periodical in the Russian language, published in London. He is entitled to the merit of speaking the truth, very boldly, about Russia. Born in 1816, at Moscow, the liberality of his opinions, which he seemed to take pride in avowing, obtained him the honor of being imprisoned at the age of eighteen. He had been one of the most distinguished *élèves* of the University of Moscow. In the following year (1835) he was condemned to exile in Siberia, but allowed to fill several offices connected with the civil and judicial administration in Viatka and Novgorod. Eventually, he was permitted to return to Moscow, where he devoted himself exclusively to literature. In 1842, under the signature of "Iskander," which *nom de plume* he has affixed to most of his subsequent productions, in Russia, he published "Dilettantism in Science," in the *St. Petersburg Gazette.* The success of this work, which appeared in the form of letters, encouraged him to proceed. In 1845–6, he produced a new series called "Letters on the Study of Nature," a philosophical work. In 1847 he published several romances; among others, "Whose fault is it?" and "Doctor Krnopof," which established his reputation. About [illegible] the Emperor Nicholas gave him permission to [illegible] England and France [illegible] indeed at Paris during the Revolution, in February, 1848. He subsequently visited the South of Europe. His impressions are recorded in "Recollections of Travel," published in 1848, and "The Other Shore," and "Letters from France and Italy," in 1850, which have been translated into German.

In 1851, Hertzen established himself in London, where he established *The Polar Star*, an ultra-liberal journal, of large circulation, high repute, and correct information. He has also published, in London, several works on the Sclavonic race, and upon Serfage, and, in 1854, "Prison and Exile," in which, with a moderation worthy of praise, he has described the years which he passed in exile, in Siberia, or the districts adjoining, or in prison, in Russia. There is a free dash of satire in this highly interesting narrative. His political writings, indeed, are all more or less satirical, and he has written many lively sketches of contemporary life in Russia, and scandals relating to the members of the Czar's government.

In *The Polar Star* we find a letter from M. Hertzen's pen on the Emancipation of the Serfs in Russia, of which we here give a translation, partly because it shows his style, and partly because of the information which it conveys.

By an ukase, published on the 2d December, 1857, Alexander II. authorized the members of the nobility of the governments of Wilna, Kowno, and Grodno (Polish), to elect committees to put in execution the emancipation of their peasants. Thanking the nobility of these three provinces for the quickness with which they responded to his wishes, the Emperor ordered the Minister of the Interior to communicate his letter and the regulations accompanying it to all the prefects and marshals of the nobility, "in order that the nobility of any other province, having the same intentions, might regulate their proceedings accordingly."

About ten years have elapsed since we began a series of publications about Russia, and we never have forgotten to repeat these three things:

1. That the retrograde despotism, such as it existed under Nicolaus, is neither so firm nor so powerful as it is generally believed; that it has had its day, and that latterly it was only held up by brute force and by reaction in Europe.

2. That Russia is entering into another historical phase, which will have neither the aggressive character of the period of Peter I. nor the counter-revolutionary character which characterized the *triste* reign of Nicholas; that the great problem, the solution of which is imposed on Russia, is the development of the national elements, by the organic assimilation of social science elaborated by the West.

3. That the official inevitable commencement of the new period will be the emancipation of the peasant serfs, *with the concession of the soil worked by them, not to individuals, but to the commons.*

In 1850, when nobody believed in the duration of the reaction in Europe, these promises were not cared for. In the time of the war between Bonaparte and England—for liberty and civilization—we were scoffed at. Perhaps now, while England wishes to achieve the emancipation of India, and Napoleon quietly crowns his works for liberty—while Catholic Germany enjoys of the Concordat without restriction, and Protestant Germany has the right to silence, we may hazard a few lines.

The day after the death of Nicholas, the flood began. The government saw itself, *nolens volens*, forced to follow the current. Literature, the first to awake, has vigorously begun the great instruction of the process of the venal and corrupt administration. All Russia began to talk about reforms. Discontent was general. The political incapacity of Nicholas, the complete barrenness of his endeavors, the uselessness of his cruelties, were too evident during the Crimean war; public opinion has declared her verdict on the tomb of the crowned corporal.

Yet, amidst the variety of projects and of aspirations, two ideas came forward pervading the whole movement—the idea of publicity, and that of the emancipation of the peasants.

Everybody spoke of the good intentions of the new Czar. There was really a negative amelioration. There were no persecutions for a newspaper article, for a bold word; but yet there was no positive, open fact, upon which it would be possible to build something more than a vague hope.

Now this part is accomplished by the circular of the 2d December. This day, so fatal in the European annals, will have a different signification in the eyes of the Russian nation.

For we must not make any mistake; it is neither the emancipation of the peasantry in the three western provinces, nor the mode of that emancipation, but the fact, the avowal by the government of the principles of the general emancipation. *This* is the gem. The circular of the Minister is not a plain advice, nor an allusion to the will of the master; it is more, much more. It is an *intimation* that the case is *urgent*, and that all the responsibility for the possible terrible consequences that may happen, if delayed, will fall upon the nobility. The Emperor openly declares for emancipation; he thanks the nobility of the three provinces for having well understood his intention; he gives an order to the minister to communicate the "*Noble resolution*" of that body to the other. Is it not clear?

Has anybody ever thought in Europe of what is the emancipation of peasantry in Russia? It is the declaration of the social majority of twenty-two millions of individuals who have been outlaws; it is a complete change of the existence—I repeat the number—of twenty-two millions of persons.

These men belonged, until that moment, to the ground they were cultivating. To avoid the rural prolitariat, the tendency of the legislation since the beginning of the seventeenth century was to attach people more and more to the ground; they made of them a kind of tenant-*convicts;* and this by the law of birth, viz, involuntarily, fatally. Then—and this is very important—in severing the *man* from the *soil,** giving him back the right of locomotion, the emancipation *does not take away the soil from the man.* The tenant-*convict* does not become an independent *prolitaire;* he becomes a *co-proprietor* by the interposition of the Commune. To be a prolitaire or not depends on the freewill of the peasant. The community does not lose the right to enjoy the soil they were cultivating, and consequently they cannot refuse to one of her members his lot of ground. Until this time, a member of the Community could not refuse work, and all the charges of the servitude that were resting upon the commune, he had no right to quit them. He will have that right now; and, even in that last case the use of the soil will belong to the Community, and will not return to the landlord.

To give the soil to the Community, giving to the individual the right to leave it at his own risk and peril, and leaving to the Community the right of adoption—this is the fundamental and only national principle upon which to base emancipation in Russia. This principle is acknowledged, but in a very confused manner, in the ordinance of Dec. 2. After having made a scholastical distinction, saying that the ground belonged to the master, and its use to the Commune, the ordinance *obliges* the master to yield to the Commune the usufruct of the soil cultivated by them, for a certain rent to be fixed with the consent of goverment. Besides, it is said that the use of the house, yard, vegetable garden, orchard, belong to the family individually considered.

We see in this a *maladroit* acknowledgment of the principle. Besides, this ordinance is not a paragon after all; it is only directed to the three Polish Provinces where the conditions of the agricultural life have undergone profound variations. The ordinance—saying "where the Commune is existing"—shows clearly that in the parts of the country where lordly properties exist the Commune is suppressed.

Generally the ruling dispositions have been made in a hurry, and have no importance. The only good thing is that government has limited the time of the arrangements to six months, after which it has to intervene. The composition even of the committees is very vicious.

The peasant will be represented by the State functionary, while the nobility will be represented by elected deputies. But have they forgotten that all the functionaries are noble or nobilitated?

We repeat, then, that for the while the most important thing is not the details, which may and must vary; it is not in the timid and little sincere action of the government, but it is in the statement in the initiative—*it is in the word that has been pronounced.*

Yes, it is the beginning, so to say, of the remorse, the commencement of the rehabilitation of oppressed Russia; it is the eve of the day on which a great trial will be accomplished; it is the entrance of Russia in the new phase, a phase which we anticipated from our earliest years.

The man of toil—betrayed, sold, cheated—struggled during a century (the seventeenth), brought his sweat, his blood, and fell, at last, wounded and bound, into the power of a ferocious soldiery, of a despicable Bureaucracy, who worked with the Emperor for the nobility. This tragic struggle passed away without being noticed or understood by the West, calumniated in the interior of the country, where, even to-day, Stenko Razine and Pugatcheff are represented as highwaymen.*

At last, he was ruined—that Abel of the fields. The Imperial Government had only scourges for him. For others, amidst the boundless, insolent, brutal despotism, there was a sham civilization—power, glory, titles, and riches. For the peasant, nothing of all that: ungrateful toil, misery, shame and the whip. The only participation in the history of their country that was awarded to them was the blood they were compelled to spill on all the slaughter-fields sought by the insatiable thirst of conquest and the ambition of the government.

It is strange. The grand actors of that historical drama that was playing at Petersburg had sometimes their poetry, uncommon vastness of conceptions; were only political but human ideas; all that in the narrow circle of nobility. For the peasants, these great actors were only ferocious tyrants without mercy. Such were not only Peter I., but Cathrine II.

A very pale, uncertain light, something like a remorse, was shown by Alexander I., but to no effect or purpose, and the militiaman, the peasant, who took up arms in 1812, after the heroic struggle against the foreign invader, returned with his scars to the ignoble chain of serfdom.

They may try to make you believe that Nicholas had the intention to emancipate the serfs. No, indeed. Nicholas and emancipation do not agree together.

The *ukase* of 2d December, 1857, is, since the 26th December, 1825, the most important event of Russian history.†

But let us wait for the accomplishment of the work and do not anticipate upon its progress.

December 26, 1857.

ISKANDER,
Redactor of *The Polar Star.*

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* We must not forget that with the abolition of serfdom the monstrous and entirely illegal class of the domestic serfs becomes an impossibility—the serfs being obliged to be inscribed in a Community, whenever their servitude finishes with the servitude of the Commune. Besides, the ordinance of the 2d December declares clearly that the master has no right to return a man from agriculture, to take him from the village, or to impose upon him a servitude, if he has no soil.

* At the beginning of the seventeenth century the peasants lost more and more the right to have their commons. They became *glebæ adscripti* attached to the soil. The lords began to appropriate themselves more and more the sovereign right; the discontent of the people manifested itself with energy during the Interregn. The false *Demetriuses*, as well as other adventurers, enrolled with the greater facility thousands of peasantry and Cossacks. After the election of the first Romanoffs (1612) the country was far from being quiet. The cities were subdued, it is true, but the peasants and Cossacks were, in distant provinces, in full insurrection. Stenko Razine, in the time of Alexis, father of Peter I, had an army of 100 000 men, and was the terror of the country along the course of the Volga down to the Caspian sea. The struggle was very furious, and thousands of peasants were hanged. The last effort, the last protestation against serfdom took place in the time of Catherine II., at the beginning of her reign. Pugatcheff, a [illegible] Cossack, raised all the Cossacks of the Ural, and took the cities Oronburg, Pema, Saraloff, Simbirik, Hassnrill, *Nishsig;* all the eastern Russia was under his sway. He defeated two armies, and was at last executed in Moscow, after having destroyed thousands of nobility and government functionaries. From that time there have been only partial revolts of peasantry. We see by the reports of the Ministry of Interior that there are about seventy-five lords killed by serfs in average annually.

† The day upon which Nicholas received the oaths of fidelity, and actually commenced his reign.

THE FATE OF THE FREE COLORED PEOPLE.

From The Evening Post.

WHAT shall we do with the colored race? is a question which perplexes four classes of persons, each of which gives a special solution.

Not long since, the Slaveholders' Convention in Maryland discussed the topic. Some of the border planters had been annoyed by the running away of their slaves, which, they asserted, was owing to the mischievous advice and assistance of the free negroes, and hence the assemblage at Baltimore. A long and exciting consultation was held, the result of which was the recommendation, by a large majority, of a more stringent border police as a substitute for the proposed removal. These free negroes, it was determined, were very useful as hewers of wood and drawers of water, and their removal would be a serious detriment to the industrial interests of the State. It would be better to submit to the evils of losing a few slaves than to adopt a policy so inhuman and impolitic as had been urged upon the Convention.

Then, again, there is another class of philanthropists, of the Eli Thayer school, who propose to colonize them. Mr. Francis P. Blair, Jr., and Senator Doolittle have advocated the claims of Central America as a region affording a noble opportunity for the development of the black race, with a congenial climate, a fertile soil which may be had for the asking, an important geographical position, favorable to the growth of a lucrative agricultural and commercial prosperity, and all these with the absence of the color-prejudice, which perpetuates their degradation in the United States. Hayti has lately had its eulogists, and in Chicago and other places meetings of colored persons have been held to respond to the invitation of the Haytian government, and organize colonization in that direction. Some time ago there was a like excitement about Jamaica, which, however, bids fair to be mortgaged to the Jews, who probably would prefer the cheaper labor of coolies.

The latest project is the African Civilization Society—a scheme supported by Mr. Benjamin Coates, of Philadelphia, in a pamphlet which exhibits a glowing picture of the advantages of cotton-growing in the African regions discovered by Barth, Livingston and other explorers. Here is a chance for the descendants of the exiled children of Africa to return and to become "a power on earth." In its main features, it is akin to the colonization scheme, and, although encouraged by Rev. H. H. Garnet and other prominent leaders of the colored race, is opposed by the great mass of them as the offspring of the prejudice against color. And this leads us to the fourth solution, which may be called the colored people's plan.

This plan was broached at the late colored people's Convention, held on the 1st of August—the negroes' Fourth of July—in Boston, at which George T. Downing, of Newport, presided. Here the claims of the Colonization Society were fully and intelligently canvassed by colored speakers on both sides. We subjoin a specimen of the debate. After remarks by the fugitive, William Wells Brown, against, and the Rev. Messrs. Martin, Gloucester and John B. Smith, three colored clergymen, in favor of the Colonization Society, the report adds:

> "President Downing took the floor, and spoke forcibly against the project He quoted from the constitution of the American Colonization Society to show that the objects of that Society purported to be 'to evangelize and civilize Africa'—and so far as professions went, the Colonization Society was as good as the Civilization Society. Mr. Downing stated that the advocates of the civilization movement had declared that this country was no place for the colored man—that the colored man here was 'a magnolia out of its place.' Furthermore, the Rev Henry Highland Garnet, the President of the Society, had declared that 'a place should be set apart for the colored people'
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> "Rev. Mr. Smith denied that Mr. Garnet had ever made such an assertion.
>
> "Mr. Downing referred the gentleman for a substantiation of his remarks to the [illegible] of the New York *Express*, and particularly to a sheet which was his (Smith's) especial favorite, the New York *Herald* (applause).
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> "One of the Vice-Presidents declared that he had heard Rev. Mr. Garnet say what had been attributed to him
>
> "The Rev. Mr. Smith—who, by the way, is the agent of the Civilization Society—appeared staggered at this accumulation of proof against his denial, but not convinced that he was in error.
>
> "The audience, a majority of whom were anti-civil[illegible] peared to enjoy highly this discomfiture of the advocate [illegible] lization cause.
>
> "President Downing proceeded at considerable length [illegible] the civilization movement. He regarded it as a [illegible] movement; and although he would not say so, yet he was afraid [illegible] friend Smith had a money-interest in the undertaking. [illegible] charged against him, however, and he must say that the circumstances against him looked rather black.
>
> "Mr. Smith—It is a black operation (laughter).
>
> "Mr. Downing—It is black indeed! Mr. D continued in a strain of vigorous remarks against colored people leaving the country, and triumphantly asked where there was one colored man who would go to Africa?
>
> "Mr. Smith—Here's one!
>
> "Mr. Downing—Then the sooner you go the better! (Boisterous laughter.) And if you had gone before, there probably would not have been any necessity for discussing the question in this Convention."

This discussion shows considerable feeling among the colored people on the subject. Like the Irish and Germans, they are sensitive about any scheme proposed for their regulation by another race, and may perhaps be unduly suspicious of the philanthropy of the projectors.

The result of the deliberations of the Convention was the passing of resolutions commending the plan of reviving the prosperity of Africa, but declaring against the organized colonization of the colored people, and asserting that the only way for them to fulfil their destiny is to labor for a recognition of political equality, and to emulate the Germans in trying to become a powerful industrial element in the country. The most important resolution bearing on this matter was the following:

> "Resolved, That, owing to causes not wholly under the control of colored people themselves, their habit of congregating in cities retards rather than promotes their elevation; therefore, we would respectfully recommend an agricultural life to those whose profession or business is not now or prospectively lucrative, and those who are not city freeholders, as calculated to develop the character, moral, mental and physical, and as one of the best roads to family independence."

The free colored voters of the United States number about fifteen thousand. They are comprised in the five New England States, Maine, New Hampshire, Vermont, Massachusetts and Rhode Island, where they vote on equality with the white race, and in New York, where a property qualification is required. They are struggling for an increase of school and other privileges in other States, and their established journals, the *Anglo-African* and *Frederick Douglass's Paper*, betray an earnestness of purpose to the reformers which must result advantageously to their condition.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, SEPTEMBER 17, 1859.

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed "*Editor of the Anti-Slavery Standard, No. 5 Beekman street, New York.*"

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "*Publisher of the Anti Slavery Standard, No. 5 Beekman street, New York.*"

WANTED.—To complete files, to be deposited in an important public institution, where they will be permanently open to the public, the first two Reports of the American Anti Slavery Society (1834, 1835) and the First Report of the New England Anti-Slavery Society (1833) are wanted. Friends of the cause, search your piles of old pamphlets, and if you can find either or all of these Reports, and do not care to retain them, please send them at once to the Editor of THE STANDARD, who will thank you in the name of the cause.

PENNSYLVANIA STATE MEETING.

THE Twenty-second Annual Meeting of the Pennsylvania Anti Slavery Society will be held in the Horticultural Hall, West Chester, on WEDNESDAY and THURSDAY, the 5th and 6th of October, commencing on Wednesday at 10 o'clock a. m.

Each advancing year lends fresh interest to the Anti-Slavery movement and invests its stated annual meetings with increased importance. In addition to the topics which usually engross the attention of anti-slavery assemblies—such as the corruption of parties, the apostacy of the Church, and the like—others, coming more immediately home to our feelings as Pennsylvanians, will claim consideration at the approaching meeting. Such, for instance, as the duty now urgent upon the people of this State to make Pennsylvania in fact, what it is only in form, a *Free State.*

Decency and humanity alike require that every inhabitant of this Commonwealth, not charged with crime, should be secured by law in his inalienable right to liberty. Justice and self-respect forbid the surrender of any human being claimed as a slave from the borders of Pennsylvania.

This sentiment, which has been steadily taking shape for some time in this community, has reached a point of strength that demands a practical recognition. Measures should be taken to secure its universal prevalence, and as a consequence the passage of a law ensuring to every innocent inhabitant of the State the undisturbed possession of his personal liberty. What these measures should be, and why they should be adopted, will be questions for discussion at the ensuing meeting. All interested in the subject are earnestly invited to attend.

By order of the Executive Committee,

JAMES MOTT, Chairman.

Philadelphia, Eighth mo. 31, 1859.

ANTI-SLAVERY AMONG SOUTHERN MEN.

WE trust that no one of our readers failed to read, mark, learn and inwardly digest the very interesting letter of Mr. Hinton Rowan Helper in our last issue. We are [illegible] he presents it as a [illegible] us a corroboration of the view [illegible] still more surprised by some expressions, towards the close of the letter, which seem to imply that Mr. Helper considers his book, or its author, or both, to be unfavorably reflected on in those comments. Our admiration of the book, and of the spirit and independence displayed by the author, were strongly expressed in an elaborate critical notice of "The Impending Crisis" when it first appeared. So genuine and hearty was our satisfaction at finding this new movement to spring from a rooted detestation of slavery, and to propose an immediate and unconditional abolition of it (instead of beginning with sectarianism and ending with compromise, like so many of our Northern movements in regard to slavery), that we only indicated —if, indeed, in our enthusiasm, we did not fail altogether even to touch upon—the important differences between our position and Mr. Helper's; between an advocacy of the rights of man and of the rights of white citizens of Southern States. This first feeling of admiration of Mr. Helper's book has remained so entirely unchanged by our subsequent knowledge of it, and by the interviews we have enjoyed with its author, that we turned back to our article of August 6th with an amazed curiosity to see what ambiguity of expression therein could possibly suggest or admit the unfavorable construction implied in our friend's letter. But we find there no thought or word expressing or implying dissatisfaction with the book or the author, and we accept Mr. Helper's "reply" as corroborative evidence of the statements of our article in regard to the non slaveholders of the South.

"The Impending Crisis" is formally dedicated "to the non-slaveholding whites of the South," and it addresses that class of men with a most forcible array of facts and arguments, showing that they have the power to abolish slavery in their respective States, and that every consideration of patriotism, duty and interest requires them immediately to organize for the use of this power. It seeks (pp. 165–6) to arouse "immediate and independent political action on the part of the non-slaveholding whites of the South." It proposes (p. 157)—"Some time during this year, next, or the year following, let there be a general Convention of non-slaveholders from every slave State in the Union, to deliberate on the momentous issues now pending." It suggests, as the appropriate work of this Convention, first, that they adopt measures for holding in restraint the diabolical excesses of the slave oligarchy; secondly, that they digest a plan for the complete annihilation of slavery; thirdly, that they put forth an equitable and comprehensive platform, fully defining their position, and inviting the active sympathy and coöperation of the millions of down-trodden non-slaveholders throughout the Southern and South-Western States; and it suggests the following mottoes as the author's idea of the method, in detail, of carrying out this immense and momentous undertaking; the outline of his scheme for the abolition of slavery in the Southern States:

1 Thorough Organization and Independent Political Action on the part of the Non-Slaveholding whites of the South.

2. Ineligibility of Slaveholders—Never another vote to the Trafficker in Human Flesh.

3 No Coöperation with Slaveholders in Politics—No Fellowship with them in Religion—No Affiliation with them in Society.

4 No Patronage to Slaveholding Merchants—No Guestship in Slave-waiting Hotels—No Fees to Slaveholding Lawyers—No Employment of Slaveholding Physicians—No Audience to Slaveholding Parsons.

5 No Recognition of Pro-slavery Men, except as Ruffians, Outlaws and Criminals.

6 Abrupt Discontinuance of Subscription to Pro-slavery Newspapers.

7. The Greatest Possible Encouragement to Free White Labor.

8. No more Hiring of Slaves by Non-slaveholders.

9. Immediate Death to Slavery, or if not immediate, unqualified Proscription of its Advocates during the Period of its Existence.

10 A Tax of Sixty Dollars on every Slaveholder for each and every Negro in his Possession at the present time, or at any intermediate time between now and the [illegible]h of July, 1863—said Money to be Applied to the [tr]ansportation of the Blacks to Liberia, to their Colonization in Central or South America, or to their Comfortable Settlement within the Boundaries of the United States.

11. An additional Tax of Forty Dollars per annum to be levied annually, on every Slaveholder for each and every Negro found in his possession after the 4th of July, 1863—said Money to be paid into the hands of the Negroes so held in Slavery, or, in cases of death, to their next of kin, and to be used by them at their own option

Now, a plan so spirited and vigorous as that above delineated, supported by evidence so overwhelming as that set forth in the pages of "The Impending Crisis," *must* produce an effect. Truth is great, and it will prevail. However strong may be the barriers of law, custom and prejudice at the South, some thousands of these volumes have found their way into her territory, and many of their readers must have been startled, awakened, led to ponder with deep interest the facts and ideas presented to them, and urged *towards* a mental acquiescence in the proposed movement. This is an indirect success which the book was certain to achieve, and it must favorably affect the remote future of the South, though by a slow process, like that of all education. This sort and degree of success was certain, from the nature of things, though none of it had been made manifest to us before the reception of Mr. Helper's letter.

This letter contains extracts from the correspondence of seven non-slaveholding residents in Southern States who have volunteered to Mr. Helper the expression of their satisfaction in his movement, and of their belief that great numbers of Southern people share that feeling. These are of course specimens of the most favorable and satisfactory responses he has received, and they are selections from a larger number, probably a *much* larger number, of Southern correspondents. But the point that strikes us is that only one of the seven gives any clue by which he may be traced and identified, either for fraternization by Abolitionists or for vengeance by slaveholders. Perhaps some of these very seven, probably a large proportion of the whole number who have assured Mr. Helper of their individual sympathy with him, are supposed by their neighbors at home to be quietly acquiescent in the perpetuity of slavery, for want of the public expression, there, of such ideas as are privately expressed to him, and to others of whose sympathy they are sure. But, whether this supposition of ours be well founded or not, these very letters give evidence of (what we knew, long ago, from other and numerous sources) the danger attending opposition to slavery in a slave State; a danger which, even if stopping short of death, or of violent personal indignity, or of such virtual banishment from his native State as Mr. Helper has undergone, may yet be expected so seriously to infringe upon their business, or credit, or comfort, as to deter these persons from anti-slavery speech or action at home.

We suppose that this danger is one of two elements which account for the entire failure of direct success in Mr. Helper's appeal to the non-slaveholding whites of the South. What he proposed was organization, and open action, by the non-slaveholders of each State, against slavery. "The Impending Crisis" was published in 1857, and it said—"Some time during this year, next, or the year following, let there be a general Convention of non-slaveholders from every slave State in the Union." We are now near the close of 1859, and in no portion, small or great, of any slave State, has there been even a beginning of such open action. The first call for a local gathering to nominate and elect delegates to such a Convention has yet to be made. This is what we call the failure of Mr. Helper's Appeal to accomplish any direct success. Several of his correspondents have the impression that the majority in their neighborhood is with him. This impression is strong enough to enable them to express it to him in a private letter, and even to induce them to consent to his publication of the letters without their names; but in no case has it yet been strong enough to lead to the calling of a public meeting for the choice of the delegates in question, or even for open discussion of the proposition to choose such delegates, in any county, district, city, town or village of a single slave State! And until this shall be done, there will not be even the feeblest beginning of direct success for this magnificent plan of uniting the non slaveholders of the South in open opposition to slavery.

Do we then represent, or insinuate in the slightest manner, that these men are cowards? By no means! It requires courage in the heroic degree to make assault, [illegible] on an enemy powerful [illegible] y life into immediate [illegible] is business and credit, [illegible] n. This courage has [illegible] nd agents of the American Anti-Slavery Society; by Garrison and Pillsbury, by Stephen and Abby Foster, by the Misses Grimké and Lucy Stone, and supereminently by William S. Bailey of Newport, Kentucky. The courage of these persons has been founded on, and animated by, Christian principle. Mr. Helper acts only for a class, or party, and claims to be actuated by nothing higher than enlightened self-interest for himself and them; yet in bravery he emulates the noble persons of whom we have spoken, having made himself a mark for the indignation and revenge of the whole Slave Power; and whoever has read his book and looked upon his face may easily believe that he has courage sufficient for whatever emergency may yet come.

Now, our idea of the brutality and lawlessness engendered by slavery, our idea of the peril of continuous anti-slavery action in a slave State, amounts to this: we suppose that in every town and village of the South, whoever should begin to do that which Mr. Helper proposes for Southern non-slaveholders generally to do, whoever should publish his name to a call, proposing a meeting for free discussion, among non-slaveholders, respecting the best means of overthrowing slavery, would expose himself to the great probability of immediate violence and grievous bodily injury, proceeding, if his life was spared, to the utter overthrow of his business and a permanent banishment from his native place. We do not wonder at, we do not censure any man for shrinking from such danger as this; but in the reality and imminence of such danger we find the reason why none of the many individuals who sympathize with Mr. Helper in the South have yet called the first meeting to carry his counsels into effect. To do this, in any and every Southern town, would be then and there to *bell the cat!* No one is ready to do it.

ANTI-SLAVERY AGENTS FOR THIS STATE.

MARIUS R. ROBINSON, formerly editor of *The Anti-Slavery Bugle*, will next week commence his labors in Western New York as an Agent of the American Anti-Slavery Society. No list of his appointments having yet reached us, we cannot speak definitely of his plans at present. Enough to say that he will labor to diffuse the principles of the Society he represents, and especially to stir up the people to petition the Legislature of New York to enact a Personal Liberty law. He is an able and eloquent champion of the cause, and we commend him to the hospitality and earnest coöperation of its friends in all the places he may visit.

AARON M. POWELL, who is too well known to all our readers to need special commendation from us, has been appointed an agent of the American Anti-Slavery Society to promote the same object in the Eastern portion of the State. He will spend next week on Long Island, and afterwards visit Westchester, Putnam, Duchess, Orange, Ulster, Sullivan, Greene and other Counties, as way may open. Friends in these Counties who wish to secure his services as a lecturer, or who can in any way aid him in his labors, are earnestly requested to address him, promptly, care of Oliver Johnson, Anti-Slavery Office, New York.

STRAWS SHOW WHICH WAY THE WIND BLOWS.—At the recent Republican Convention at Syracuse, Alexander S. Diven, of Chemung Co., was a candidate for nomination as Judge of the Court of Appeals. Mr. Diven is an able lawyer, very popular heretofore, and a resident of a section of the State entitled to be represented on the State ticket. When his name was proposed for nomination in Convention, a delegate arose and stated that he *opposed the Personal Liberty bill* in the Senate last winter. Judge Davies of this city was also named for the same office. Another delegate stated that Judge D. decided *in favor of Lemmon's slaves*, a few years ago. Judge Davies received 130 votes and was nominated. Mr. Diven received 30 votes and was *not* nominated.

This shows that if the Republicans are not ready to support the movement for a Personal Liberty law, they are at the same time careful not to offend those who demand such an enactment, nor to expose themselves to defeat, by attempting to place on the bench of the Court of Appeals a man who has signalized himself by a defence of constitutional kidnapping.

NO SLAVE-HUNTING IN THE EMPIRE STATE!

STATE PERSONAL LIBERTY COMMITTEE.

ALBANY, Sept. 13, 1859.

To the Editor of The National Anti-Slavery Standard.

A MEETING was held here yesterday, which resulted in the organization of a State Committee to take measures to secure the passage of a Personal Liberty law, by the next Legislature, to prevent hereafter, by State authority, the rendition of fugitive slaves.

The Committee, as organized, is as follows:

President—AARON M POWELL, Ghent, N. Y.

Secretary—GEORGE E BAKER, Albany.

Treasurer—LYDIA MOTT, Albany.

Additional Members—Rev. A D. Mayo and Minos McGowan, Albany; Leonard Gibbs, Esq., Union Village; Hon. William Hay, Saratoga Springs; Susan B. Anthony, Rochester; Rev. Samuel J. May, Syracuse; James B. Richards, Harlem; Abby H. Gibbons, New York City.

The following Appeal and the accompanying form of Petition were adopted for publication, and will be sent out to all parts of the State.

NEW YORK A FREE STATE.

At an informal meeting of persons favorable to the enactment of a Personal Liberty law, held in Albany, on the 12th day of September, 1859, the following Appeal was adopted and ordered to be published.

GEO. E. BAKER, Sec'y. A. M. POWELL, Chairman.

APPEAL

To the People of the State of New York:

Shall the soil of the Empire State be longer polluted by the track of the slave-hunter?

Shall we ourselves be subject to his call to ch[illegible] and catch his human prey?

Shall we be subjected to fines and imprisonm[illegible] refusing thus to degrade and dehumanize ourselv[illegible]

Must our doors and hearts be closed to the p[illegible] starving stranger, who seeks shelter and protectio[illegible] the remorseless kidnapper that would drag him [illegible] the woes of the plantation from which he escaped?

Must we help to send him back to the land of [illegible] and tortures, from which he fled through troops of hounds scenting out his track; through forests whe[illegible] beasts prowl in the darkness; through rivers and [illegible] swamps; with no eye to pity him, save God's shining through the North Star, guiding His despairing child to the nearest Asylum where the wicked cease from troubling?

Serious, solemn, momentous, are all these inquiries! What shall our answer be? First, we will ask the Legislature to pass a law that shall forever protect our State from the desecrating presence of the slave-hunter. By the Fugitive Slave bill of 1850, we are now forbidden to shelter or assist the forlornest stranger who ever appealed for sympathy and aid. Fines and imprisonments impend over us for exercising one of the holiest charities of our religion. The Law of God is defied. Vice, the foulest, the blackest, is exalted to virtue; white virtue, humanity and holiness, are legislated into crimes, and Heaven's own conditions of salvation are impiously reversed.

We rejoice to believe that our Legislature, by passing a PERSONAL LIBERTY BILL, can remedy these fearful wrongs. A PETITION for such an Act has been prepared to accompany this appeal. You are asked to *sign it*, to *circulate it*, to obtain for it the names of all your neighbors and fellow-citizens, and to send it, early in January, to the Legislature. Petitions may be sent to your Member of Assembly or Senator, or to GEORGE E. BAKER, Albany, New York.

This is no formal, idle request, but an earnest, well-considered appeal, in the name of God and Humanity. And this appeal is made to you, reader, whoever you may be, as one upon whom the responsibility of God's law unceasingly rests.

PETITION.

☞Please give every man and woman in your town an opportunity to sign this Petition. On or near Jan. 1st, 1860, it should be forwarded, by a reliable hand, to the Legislature. By a union of effort and a division of labor, in each town, the work of giving the Petition a thorough circulation will be accomplished with comparative ease.

To the Honorable Senate and Assembly of the State of New York:

The undersigned, citizens of ——, State of New York, respectfully ask you to put an end to SLAVE-HUNTING in New York, by enacting that no person, who has been held as a slave, shall be delivered up, by any officer or court, State or Federal, within this State, to any one claiming him on the ground that he owes "service or labor" to such claimant, by the laws of one of the slave States of this Union.

"Thou shalt NOT deliver unto his master the servant which is escaped from his master unto thee. *He shall dwell with thee*, even among you in that place which he shall choose in one of thy gates, WHERE IT LIKETH HIM BEST: *Thou shalt not oppress him.*"—DEUT. XXIII: 15, 16.

LEGAL VOTERS.	OTHER ADULTS.

The Committee will soon issue a circular, addressed to all friends of freedom, inviting general and hearty coöperation in their labors, by contributions of money and vigorous efforts in circulating and obtaining signatures to the Petition, &c. Let there be a prompt and generous response, in this important work, from all parts of the State, and by united, energetic action we may banish forever the ungodly slave-hunter from the soil of the Empire State. P.

THE LONDON EMANCIPATION MEETING.

WE have already given our readers a pretty full account of the meeting held in London, on the 1st of Aug., to celebrate the Twenty-fifth Anniversary of the Abolition of Slavery in the West Indies; but we shall make no apology for copying the following paragraphs from *The* (London) *Anti-Slavery Advocate* for September, relating as they do to matters in which every American Abolitionist must feel a lively interest.

> "The speech of the Hon. Amasa Walker (formerly Secretary of State for the Commonwealth of Massachusetts, and, previous to his attaining that post, a zealous and efficient member of the American Anti-Slavery Society) was chiefly remarkable for the absence of any reference to those who were his coadjutors when he was an Abolitionist, and who are still bearing the burden and heat of the day—and for his attempt to give the credit due only to their consistent labors for the abolition of slavery to that shuffling and selfish Republican party in the United States, who disavow all desire to interfere with the system wherever it already exists by law, and who only oppose the extension of slavery as hostile to the *material* interests of the free States. The conduct of Mr. Walker on this occasion we regard as wilfully unjust and ungenerous, and we thank Mr. Washington Wilkes for his cordial tribute to the efforts of the Abolitionists of the American Anti-Slavery Society, which was warmly responded to by the meeting.
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> "It will be observed that Miss Sarah P. Remond and the well-known heroine Mrs. Ellen Craft were present at the meeting, and many of our readers will probably ask why a representative of the African race, so highly endowed and as well qualified to impress a public meeting as Miss Remond, was not invited to come forward on such an appropriate occasion. We have heard that she was only withheld by the prejudice of some influential persons present who were unable to see that the platform is not more unbecoming the proper sphere of highly endowed women than the throne, the editorial chair, the merchant's office, the author's study, and many other positions in which the English people are accustomed to see woman occupied with credit to herself and benefit to her fellow-creatures. We venture to think that few of the speakers present would have been listened to with greater interest and acceptance than Miss Remond, since the fact of her being a gifted woman of African descent would have added force to her persuasive and graceful eloquence; and not only so, but such an opportunity of coming before the London public would have probably been important assistance in promoting the object of her visit to England. We cannot forget how much the cause of the slave in the United States owes to the eloquence and devoted labors of Lucretia Mott, Mary Grew and Abby Kelly Foster, or to the administrative talents, wise counsels, and untiring efforts of Mrs. Chapman—whilst in England the indefatigable pen and sleepless vigilance of Harriet Martineau have, within the last twenty years, done at least as much to arouse public attention as the labors of any other individual whatever. However, we admit that it is easy for those who have had nothing to do with the getting up of the meeting to make objections. If we had been there, we might have perhaps seen difficulties in the way of our wishes that we now know nothing about. It was on the whole an effective gathering, and the speech of Governor Hincks alone, not to speak of those of other eminent speakers, would have been worth all the time and labor which the occasion demanded."

We shall publish the full report of Gov. Hincks's important speech in our next.

LITTELL'S LIVING AGE, No. 798, opens with a paper of rare interest upon the Life of Erasmus, from *The Quarterly Review*. It contains part IV. of "The Luck of Ladysmede," several fine poems, and various articles upon European politics from standard English journals, Boston: Littell, Son & Co.

THE BRITISH METHODISTS REMONSTRATING AGAINST AMERICAN SLAVERY.

WE published, a few weeks since, "An Appeal to all Members of the Great Methodist Family, affiliating with the Methodist Episcopal Church throughout the world," entreating them to memorialize the next General Conference of that Church in the United States in behalf of the anti-slavery cause. That Appeal, signed by 238 ministers and representing 42,000 members, was sent to England, where it was promptly printed and published by the Leeds Young Men's Anti-Slavery Society, and forwarded to the Conference of the "Methodist New Connection," and the result of their deliberations may be learned from the following resolution which they passed:

> "That a memorial be sent to the General Conference of the Methodist Episcopal Church, New York, United States (May, 1860), earnestly entreating our brethren to purify their Church, by *ceasing to hold communion with slaveholders.*"

Copies of the Appeal were also forwarded to the Conference of the Methodist Free Church, assembled at Sheffield, together with the following memorial from the Leeds Young Men's Anti-Slavery Society:

The Leeds Young Men's Anti-Slavery Society to the Wesleyan Methodist Free Church Conference, now assembled at Sheffield.

REVEREND SIRS: As friends of the slave, and animated by a strong desire to see the Church of Christ free from the taint of slavery, we propose drawing your attention to a great work now going on in the Methodist Episcopal Church of America. From the enclosed appeal it appears that even the Northern division of that Church is greatly infected with slavery, and that thousands, aroused to a sense of duty upon this subject, are determined to rid the Church of this great calamity and sin.

The reasons which prompt our action in this matter will be best understood from a perusal of the following resolution, which was passed at our Committee Meeting held on Wednesday evening, June 8th, 1859:

> "Whereas this Society having received a copy of an Appeal of A[illegible] an Wesleyans to their brethren in all parts of the world, and from information received that the American Appeal will not [illegible] n this country in time for presentation to the already assem[illegible] onferences; knowing also that the aforesaid Conferences will [illegible] n assemble before the American Conference of 1860, and [illegible] t they should take some steps in the matter, we deem it [illegible] o lay the matter before them for their prayerful considera[illegible] ing them to 'remember them that are in bonds as bound [illegible] m,' and most earnestly desiring them, either by delegation [illegible] rial (the former being the most effective), to aid their bre[illegible] o are so nobly striving to purify their Church from the [illegible] crime of slaveholding and all the multifarious evils which [illegible] om it. It is, therefore,
>
> [illegible] lved, That an address be drawn up, and forwarded from this [illegible] o the aforesaid Conferences, asking their cordial support [illegible] eration at this most important crisis in the history of the [illegible] Methodist Episcopal Church."

[illegible] the foregoing you will perceive the motives which [illegible] ompted this address—motives which, being sin[illegible] d heartfelt, we trust will recommend themselves to your notice.

Since the foregoing resolution was passed, we have received another copy of the appeal, signed by 238 ministers and representing 42,000 members. You will perceive that nearly all the signatures are from two Conferences, but we are assured by our American friends that, if time had permitted, the 238 signatures might have been increased to 2,000.

An American friend, writing to us, says: "The battle now is not merely betwixt slavery and freedom, but Christianity and infidelity." We are informed that, in America, the Church of Christ has driven hundreds of honest hearts from her bosom, because of her connection with this terrible system of iniquity. From reports which constantly reach us, we perceive that God is working in the hearts of the American people, and raising up noble-hearted men and self-devoted women, who are preparing to wipe away the blot which has so long stained the character of American Christianity.

In May, 1860, the great battle will be fought. Need we implore your influence and aid in behalf of 4,000,000 of our suffering fellow-men, who are now denied the rights to which they have justly a claim, and whose galling fetters have been fastened and strengthened by a slave-holding religion?

We commit these suffering children of Africa to your care, and hope and trust that in the coming conflict you will be ranged amongst those who are striving to vindicate the honor of God and the integrity of the Church.

Signed on behalf of the Leeds Young Men's Anti-Slavery Society, by the President, Chairman of Committee, and Honorary Secretaries.

The result, says *The* (London) *Anti-Slavery Advocate*, proved highly successful, as is exemplified by the following letter received by the Leeds young men in answer to their memorial.

MOUNT TABOR CHAPEL, SHEFFIELD,
July 28th, 1859.

MY DEAR SIR: The documents forwarded by you to the Assembly of the United Methodist Free Churches were duly brought under consideration, and I have pleasure in informing you that the following resolutions were unanimously adopted in relation thereto:

> "Resolved, That as this Assembly deems the holding of human beings as chattels an offence against the rights of humanity, and the teachings of God's word, it rejoices in the movement now brought under its notice for the suppression of slavery in America, by excluding slaveholders from Church-fellowship in the American Methodist Episcopal Church, North, and, therefore, will gladly avail itself of the opportunity of addressing a respectful memorial on this subject to the General Conference of the aforesaid Church to be held next year in Buffalo.
>
> "Resolved, That the Revs. M. Baxter and S. S. Bartin be desired to prepare the draft of an address to the General Conference of the Methodist Episcopal Church, North, on the evils of slavery, and respectfully urge upon the said Conference to employ its powerful influence for the suppression thereof."

I am, my dear sir, yours affectionately,

W. REED.

The (London) *Anti Slavery Advocate*, to which we are indebted for the information above given, further says:

> "We next come to the Wesleyan Conference assembled at Manchester. The appeal was sent from America direct. A memorial in support of it was forwarded from the Leeds Society, whilst printed copies of the American Appeal were directed and despatched to the various members of the Conference. Anxiously did we await the result. Day after day passed over, and still the appeal of 42,000 sons and daughters of Wesley in a foreign clime was unheard and unattended to. At length the newspapers inform us, amongst other miscellaneous Conference news, that 'The General Conference of the American Methodist Episcopal Church is held once in four years; and as the said General Conference is to be held next year, a small committee, consisting of Revs Dr. Hannah, Dr. Jobson, J. Lomas and J. Keeling, was appointed to prepare a suitable address from the English Conference. . . . . There were also several documents and petitions on the subject of American slavery which engaged the attention of the Conference.'
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> "We must now for the present leave this subject with our readers. The Leeds Young Men's Anti-Slavery Society are in full correspondence with our American friends, and by next month some definite line of operations, we hope, will be agreed upon, by which the influence of our various Anti-Slavery Societies may be concentrated, so as to clear one of the most numerous sects in the United States from the guilt and shame of participation in the slave system."

We suspect that the "small committee" appointed by the Wesleyan body to "prepare a suitable address" to the General Conference in the United States is not composed of persons who will be likely to treat the subject in an uncompromising spirit; but we shall see.

ADIN BALLOU'S CRITICISM.

THE anti-slavery cause has few abler or more clear-sighted champions, and not one more devoted, conscientious and self-sacrificing friend, than ADIN BALLOU. When a man of such rare moral discernment and fidelity to principle, whose courage and devotion have been proved by many years of faithful service, is constrained by a sense of duty to assume the office of critic, his fellow-laborers should be eager to hear and candid to weigh whatever he may utter. We therefore copy, on the first page, from *The Practical Christian*, an article which, we doubt not, our readers generally will wish to see. However widely some of them may dissent from the views expressed in that article, they will all doubtless commend Mr. Ballou for the frankness and kindness with which he has expressed his own earnest convictions. In thus speaking he illustrates "the freedom of the anti-slavery platform" and the truth of the proverb, "Faithful are the words of a friend." Commending his words to the candid consideration of our readers, and withholding much that we would gladly say if time and room permitted, we have a word to offer upon two points, viz.:

1. We think Mr. Ballou exaggerates (unintentionally, of course) the evils of which he complains, and misunderstands, in some important respects, the spirit and purpose of those to whom his criticisms will generally be understood to refer. We allude particularly to what he says under the second and third specifications. Great allowance is to be made for differences of temperament, which lead, necessarily, to different modes of treating any question. If some of our lecturers are so iconoclastic that they seem to Mr. Ballou reckless and indiscriminate in their ways of treating the subject, may it not be equally true that his natural temperament predisposes him to misjudge such men, to overrate their faults and undervalue the services they are fitted to render?

2. We are not a little surprised that Mr. Ballou, for the reasons assigned, should think for one moment of withdrawing himself from the movement with which he has been so long and so honorably identified. By just so much as his criticisms are founded in truth does the movement need his constant presence and influence. Coöperation with the American Anti-Slavery Society need not involve him in responsibility for anything that he does not approve. That Society invites the coöperation of persons of every variety of temperament and every shade of opinion upon other questions than slavery, and it proffers to all a free platform. Would Mr. Ballou have it stand upon any narrower ground? Would he exclude from coöperation those who differ from him on the subject of Peace or the value of existing religious organizations? We cannot believe it, and yet his talk of withdrawing from the Society seems logically to imply such a disposition on his part. We are sure that further reflection will lead him to another and better conclusion.

A BIT OF STATESMANSHIP.

To the Editor of The National Anti-Slavery Standard.

IN your acute and persuasive leader of last week I noticed an allusion to the boldness and vigor with which religious sects will lie. It is a comfort that you have found some use for Brigham Young and his gang in illustrating this truth. I sit down to write you because the passage reminded me of a bit of statesmanship, which impressed me very much at the time. As you read on, you will probably infer that it was a good while ago, anterior, at any rate, to the last two administrations.

Statesmen or politicians (the distinction is nearly obliterated in this country) do not differ from sectaries in their motives, methods and means. The difference between them is that the latter suppose that by serving the Lord they shall obtain the highest place and good pay in heaven; the former *know* that by serving the devil they will get high place and pay upon earth. Pure selfishness is the *primum mobile* in both cases. That great philosopher, *Caleb Cushing*, says that selfishness is the motive of all human actions. Having obtained a seat in Congress, at the *eleventh trial*, by writing anti-slavery letters and cajoling the Liberty party, he soon discovered that "slavery is that thing in this government which pervades, colors and controls its every act." With the same instinct he scented the advantage of serving such a power, and he enlisted, at the earliest opportunity, into Capt. Tyler's "National Guards," consisting of six raw recruits, with a drunkard for a corporal. They were all detailed by their illustrious commander to represent us at foreign courts. This is a great country. Let me return from a disagreeable digression.

Brigham Young says of his "destroying angels," or Danites, "I know of no such band, no such persons, or organization"!

In the Census returns of 1840, and in the compendium of the same, "prepared at the Department of State," under the direction of Daniel Webster, Secretary, the colored inhabitants of the *free* States were in great part set down under the heads of "deaf and dumb," "lunatics," "idiots" and "paupers." Upon the basis of these figures (figures can't lie) a fine theory was formed and promulgated by a Dr. Thornton, in *The Southern Literary Messenger*, according to which the removal of chains from human bodies, if they be black, brown or bleached, is not only destructive to those bodies, but also to the souls which the All-Father has put into them; so that their faculties, physical, mental and moral, are upset and forever overthrown! This was the theory, and, once started, it went like wild-fire. None except the poor, contemptible Abolitionists took the trouble to inquire into the facts; or showed any disposition to question them.* At length, physicians began to look into the matter, and found that the Census returns relating to the condition of the free colored people were nearly all fictitious, or grossly exaggerated. A long list of free State towns, none of which contained a single colored inhabitant, were represented as having from one to half a dozen colored "deaf and dumb," "insane," "idiots" and "paupers." Other towns were represented as having twice to ten times as many colored "deaf and dumb," "insane," "idiots" and "paupers" as they had of colored inhabitants! Of course the compendium of the new Census was stamped as a spurious document. The "god-like Daniel" had issued it from his mint as pure gold, and for months, like John Law's bank bills, and Mississippi stock, it was more current than gold. A discussion was raised, which was short and decisive. Dr. Jarvis, of Dorchester, settled the question in one brief pamphlet. It could not be otherwise, unless the Anglo-Saxon race had been made as crazy and idiotic by the influence of slavery as the colored was alleged to have become by the influence of freedom. In less than a month the press sung its palinode. But the slave-drivers and flesh-jobbers wanted to annex a "valley of rascals" and slaves. To accomplish this object, Mr. Calhoun was called by Capt. Tyler to the office of Secretary of State, and confirmed therein by the vote of Mr. Choate and all the dough in Senators' seats. An answer was required to a letter of Lord Aberdeen, British Minister of Foreign Affairs, in which the anti-slavery policy of his government was avowed, and the proposed annexation discountenanced. What was our Secretary of State to do? With the exception of the Old Testament argument, which had become too stale for a Secretary of State, having constituted for some fifteen years the staple of pulpit and slaveholding slang-whang, there was nothing in the whole range of books or of creation suited to his purpose. To the black lies of Webster's exploded compendium he must go; and he seized upon them with the desperation that a lunatic clutches his straws. In some ten pages of first-rate Southern argumentation, he showed that slavery is wise and humane, and liberty impolitic and inhuman.

About six weeks before the great nullifier tried his hand at nullifying the laws of God, Mr. Adams had obtained the adoption of a resolution, by the House of Representatives, directing the Secretary of State to inform the House whether any and, if any, what errors were contained in the compendium of the Census of 1840, prepared at the Department of State for the use of Congress. To this resolution no answer was returned for upwards of two months and a half. Finally, the Secretary mustered courage to send this reply, viz., that "he had no knowledge of any errors contained in the Census of 1840"! If this was not an untruth as big as any of Brigham Young, or of the Tract Society, it was because the exigencies of slavery did not at the time demand a bigger one.

How melancholy is such moral degradation! Slave-drivers, slave-breeders and flesh-jobbers, in their insane eagerness for power, pleasure and pelf, forget to respect human nature. How, with the consciousness that they are part of it, can they do otherwise?

Having thus brought forward new titles of these great bad men to the contempt and execration of their countrymen, I must mention the reward one of them is receiving for having "conquered his prejudices" in favor of human rights, and performed "the disagreeable duty" of a bloodhound "with alacrity." On Saturday, the 10th inst., his brazen image was elevated as high as Haman, and remained suspended in mid air, preparatory to being placed on its pedestal. In this situation I saw it, looking just like a man who had been hanged. The resemblance was so obvious that it could not fail to strike. I met a gentleman and lady passing by, and heard him say, "He looks as if he was hung."

OLD ABOLITIONIST.

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* "And for this cause God shall send them strong delusion, that that they should believe a lie, that they all might be damned who believed not the truth."

THE WEBSTER STATUE IN BOSTON.

A CORRESPONDENT in the neighborhood of Boston thus writes to us:

"Next Saturday (17th inst.) the much-discussed statue of Daniel Webster, which has just been set up in the grounds of the State House (by leave, alas! of the Legislature) is to be *inaugurated*, and a great glorification had of all manner of pro-slavery, and Fugitive Slave law servility. Edward Everett is to out-do himself on the occasion, and Gov. Banks to play the flunkey more conspicuously than ever before. It is a twin occasion to that when the Virginia Senator, Mason, was introduced, with all the honors, to Bunker Hill, and R. C. Winthrop and others exhibited towards him the complimentary flunkeyism which W. R. Alger so well described. Poor old Massachusetts is sorely put upon by her sons. If she is not irretrievably dishonored and ignominiously branded for treachery to all that is good in her past history, it must be because she has a power of vitality to resist everything. Certainly such men as Webster, Choate, Everett, Winthrop, Dewey, Southside Adams, and a host of inferiors, have done their worst to accomplish her disgrace; and now N. P. Banks is fairly to be added to the list; for, but for his offering himself a ready tool, no Webster man would have dreamed of its being possible to get that statue erected in the grounds of the State House of Massachusetts. Such honor has never before been paid to any one. And now Samuel Adams, John Adams, John Hancock, Otis, Warren, Quincy, Benjamin Franklin, and many more of her eminent and noble sons, are passed by, to erect the statue of this recreant New Hampshire man, who, knowing the right, chose the wrong, and for his own selfish advantage asked Massachusetts to 'conquer her prejudices' against slavery and slave-hunting, and accept the Fugitive Slave law! When will the ounce come that is to break the patient beast's back, or, at least, cause it to exert its might, and cast off the shameful load forever?"

THE WESTERN ANTI-SLAVERY SOCIETY held its anniversary at Alliance, Stark Co., Ohio, Sept. 3d, 4th and 5th. We have the proceedings before us in *The Bugle* of the 10th, which, however, did not arrive till our columns were full. Next week we shall give extracts.

From our Boston Correspondent.

NO. CCLIV.

THE ARGUMENT.—[illegible] He discourseth of [illegible] corn market—[illegible] on that of [illegible] experiences of a milkman—[illegible] ducking and its refreshing effects—He morali[illegible] in public places—He counteth of paragraphs and [illegible] Maine Law in despair—His opinions thereupon—[illegible] ment he proposes—He toucheth on Wendell Phillips's Letter—And illustrateth by the same—He is disrespectful to Logic, disparageth his own letter, and concludeth, &c. &c. &c.

BOSTON, Sept. 5, 1859.

So I must send you a letter this week, whether I have anything to say or not! Truly, a demand worthy of an Egyptian taskmaster, or, rather, worse than any the old Pharaonic ones made of the children of Israel, for they allowed *clay* at least, if they denied straw. But what can you expect of a correspondent in a deserted city, in the dead of summer—for, though September has set in, it is summer still to all intents and purposes—and that the driest one we have had for years? Now, there is a sense in which a correspondent may be permitted to be *dry*, but not in the sense of *dusty*, and everything I should have written within the last month must have been as dry as a remainder biscuit and dusty as death. We were deplorably desiccated, to be sure. The corn was so parched in the fields that you could hear it popping as you walked along the road. And, owing to this circumstance, the market was so glutted with that esculent that the juvenile merchants who offer it for sale in the [illegible] carriages were hopelessly ruined. What grass [illegible] eat was made into hay standing, and the cows and the pumps went dry at the same moment to such a degree that we were cut off, or nearly so, from our supply of milk. I was told that the cream, in those remote regions where that mythical emulsion is supposed to exist, was bothered in a mysterious way, which was attributed also to the drought. Of course, we do not pretend here to any more personal knowledge of that lacteous unctuosity than you do yourselves Indeed, we don't know it, or what to make of it, when we see it. Perhaps you have heard of the confusion the late Revival made in one of the Milk-walks of this city, owing to the conversion of the milkman that served it. This galactopherous sinner having experienced religion, conceived, it seems, the wild and frantic hallucination that honesty made part of it, and so he supplied his customers with sincere milk —the secretion of the cow only and not of the pump in combination. The consequence was the most intense disgust on their part at the extraordinary characteristics of the fluid furnished them. With one consent they demanded to know what was the matter with the milk? If it stood over night, a nasty yellow scum rose to the top of it, the like whereof they had never seen; and if he did not give them a better article, they must look elsewhere for their supplies. So the lactarial neophyte had to choose between his sales and his soul. With what result I am unable to say, as I came away before he had made up his mind. I hope, however, it will go well with him, here and hereafter, for he has helped me nicely through my first paragraph—and a long one, too.

The rain did come, however, and with a will, as I can testify from personal experience, inasmuch as I was caught by it in the middle of the Common, and [illegible] effectually that before I could get to shelter I hadn't [illegible] dry thing about me, either clothes or sayings. But [illegible] forgave it, in consideration of its good intentions. The Common, which is usually so fresh and green, was absolutely dusty before it came; but, now, it has revived again and is comely to behold. It is a very pretty sight especially, on Wednesday and Saturday afternoons—I think they are the ones—when a band of music plays and the fountain plays too, and the little children as well, while those of a larger growth stroll about or sit on the grass and look and listen. I am not sure what "spirit to mortals good" sends us this harmonious recreation. But I rather think it is the city—in which case we will think better of it than we are accustomed to, in consideration of this wise appropriation of municipal money. There is no reason why so innocent and refining a pastime should not be afforded by the authorities of all considerable towns. I hold that recreations of an elevating character, especially such as can be had in the open air of which all persons, rich and poor, can equally partake, are institutions more truly democratic than the caucus or the ballot-box, and that they would do more to strike at the root of drunkenness and other vicious indulgences than all the Maine Laws that can be laid side by side from there to Georgia. For the root of drunkenness is the craving for bodily and mental stimulation, which urges to mischievous excitations. To replace [illegible] by harmless or beneficial gratifications of the senses and excitements of the mind is the most effectual way, to my thinking, of reforming mischiefs which all deplore. And therefore, I think it was a wise man that died the other day and left $500—to be spent in providing music during the summer on the Common in Salem. Doubtless, he believes that one year's profitable pleasure of this kind would lead to its establishment in perpetuity. And here endeth the second paragraph.

And now let me see what the third shall be about. Have I ever given you my notions as to the Maine Law? Whether I have or not, I may as well fill up this interval when gossip is not, with a small screed of doctrine. You will bear me witness that I very seldom put on the gown and bands when I address your congregation. The mischief of the Maine Law is that it is *too* good, according to the ideas of its promoters of goodness. That is, it is so stringent and unsparing in its prohibitions and penalties that it cannot be executed. And why? Because it [illegible] not really express the moral sense and sentiment of the people. It was a log-rolled law, as I conceive. The Temperance men held the balance of power in the State or in the Legislature, when it was passed, and both parties gave them just what they asked for, as the price of an inducement to them to do some other thing. Now, [illegible] law can be executed, in this country at least, which does not speak the opinion, not merely of the majority, but [illegible] the weighty classes. I don't say this is right, but it is [illegible] And there is no law more difficult to execute than [illegible] that interferes, sumptuarily, with what men eat, drink and wear. Every individual feels instinctively that these are matters with which the State has no concern, unless where it can be made clearly visible, and not merely logically deducible, that a public mischief flows directly [illegible] the eatables, drinkables and wearables. Josselyn, [illegible] visited Boston in 1638, says "an officer visits either of [illegible] two licensed inns, whenever a stranger goes into them, and if he call for more drink than the officer thinks [illegible] can soberly bear away, he countermands it and appoints the proportion, beyond which he cannot get one drop." But this supervision soon grew obsolete, as did the [illegible] lations as to how women should wear their hair and [illegible] prohibitions of "embroidered caps, immoderate great veils and immoderate great sleeves." And so have [illegible] later interferences of law with private action, where the connection between the action and the breach of public peace or morality is not immediate and undeniable. And this brings me to an end of my third paragraph.

By way of beginning my fourth, I would say that [illegible] think the letter of my excellent friend Wendell Phillips to Chief-Justice Shaw and President Walker, on their going to the Morphy Dinner at the Revere House, is [illegible] illustration of what I mean. Everybody must admire the eloquence and philanthropic spirit that inform that letter, and the keen calmness of its sarcasm, and the fire of its invective. Its logic is impregnable. Nobody can deny that his conclusions follow from his premises as he [illegible] them down. And yet not a human being thinks any worse of the Chief Justice or the President after finishing the Letter than he did before taking it up. Nobody [illegible] having decided and strong opinions on the subject before, feels that it was a very grave offence on the part of [illegible] of them to go to such a dinner at such a place, for all [illegible] Maine Law. And this because the common mind does not see the necessary connection between an orderly dinner at a hotel and the crimes and disorders springing from drink, which alone entitle the State to in[illegible] the matter at all. If the Chief Justice had garro[illegible] robbed a man on his way home, or the President [illegible] house on fire as he went out to Cambridge, or the Autocrat of the Breakfast Table, who presided, gone home and beaten the Schoolmistress and turned her out of doors, there would have been no two opinions about the [illegible] And this brings me to my substitute for the present [illegible] which I shall recommend as soon as I am comfortably established in the Hancock House as Governor. [illegible] there are places and there is a way of dispensing intoxicating liquors, which do produce these crimes against society (which have never, I believe, been brought home to any of the gentlemen I have named), and which, therefore, society has a right to put down by law. And that is at bar rooms and grog shops and by the glass.

I believe that a law suppressing and forbidding these under the heaviest penalties would be sustained by the enlightened good sense of every community, and could be executed like any other law. If the landlords of the Revere or Tremont Houses should persist in keeping their bars open for the sale of liquors by the glass, I believe there is public sentiment enough now to send them to the House of Correction or State's Prison, under such a law, because the connection between this method of dispensing liquors and crimes and disorders is plain to all—not so as to the selling of them by wine-merchants, tavern-keepers and *restaurateurs* to their customers. I know how Logic will hold up both hands and exclaim, "What! would you give the rich a monopoly of drinking, to the exclusion of the poor?" To which I should reply, "Certainly, my ear Logic" (who, you know, is generally a fool), "by ll means, if thereby the sum of crime and poverty and isery is diminished. You have had your way in the aking of this law, and the consequence is every tenth [illegible] into a liquor-shop; now, suppose you have the modesty to give way to Common Sense and let us ave a law that will shut them up. But the law I propose would be a perfectly impartial one, and the rich would have no more advantage under it than they have under all laws, from the necessary advantage of their riches. It seems to me that here is a *projet de loi* which is practicable, which would be executed and which covers all the ground with which law has any business to meddle. And this, I think, will about make out my tale of bricks, enough to build a column, and made without either straw or clay. I beg you to understand that I know this to be a stupid, didactic letter; but its your own fault for requiring it at my hands. I will try and do better next time.

N. Y.

Our European Correspondence.

LETTERS FROM HARRIET MARTINEAU....No. XIII.

To the Editor of The National Anti-Slavery Standard.

AUGUST 29th, 1859.

SIR: We have now exchanged our reports of the celebration of the First of August. In this country little notice is taken of the day, simply because there is no such reason for it as exists in countries which still have slaves, or in those which contain emancipated negroes. Here we remember the anniversary when we wake in the morning, and think of our friends abroad to whom the day is a festival; and we hold now and then a meeting like that just reported to you from London. One such record of the results of emancipation is desirable; but any great glorification of the day would be self-praise, or might be turned to that purpose. It is well, however, that occasion is afforded for the giving of such information and counsel as we have this year received from Governor Hincks, whose name and merits you are well acquainted with. I am sure his speech (now published) must be very interesting to the friends of the negro in your country, as it certainly ought to be to all employers of negro agricultural labor. It must show the most cautious how safe emancipation is, and how profitable negro labor becomes when it is free; and it indicates the true method by which a common interest ought to be established between the proprietor who answers to the former slaveholder and the peasants who were once slaves. Sensible men of business and political economists have always insisted that the producers of sugar would never have a fair chance of making their fortunes while they tried to unite the two unsuitable processes of growing and of manufacturing the product. In countries where labor is free, and capitalists and laborers each hold fast to their respective rights and capabilities, an increase of produce and of profit is obtained by division of employments. If sugar could be produced in England, no man would dream of being both the grower and the manufacturer. In proportion as West Indian society grows English in its social spirit and practice, the economical procedure will be reformed, as Gov. Hincks recommends. Let the planter go on making sugar, applying himself to improve the manufacture by all the modern resources of science and skill; and let him gradually withdraw from cultivation, leasing or selling his lands, in convenient portions, to the negro peasants, who will find it the most profitable thing they can do to sell him their cane crops. They will thus be settled down beside him and his manufactory; there will be labor on the spot for his advantage, and a market for theirs. Wherever any arrangement resembling this in principle has been tried, the result seems to have been excellent. It is proved beyond dispute that the negroes work as well as other people under the same inducements; and if a sensible economy were established on this proved basis of negro industry, we should hear little more of coolie immigration, or of any artificial method of supplying a labor-market which does not seem to need any such interference. The West Indian colonies are, on the whole, in a very rising condition, and some are highly prosperous, though very little economical wisdom and skill has yet been introduced into them. When the same methods are established there that are considered fundamental conditions of success elsewhere, slavery will be not only *proved* but *seen* to be the most wasteful folly, as well as the most abominable crime, still harbored in human society.

Continental affairs are still the grand interest here. The suspense of Europe is as complete as when I wrote last, and becoming more painful every day. The author of the situation is as mysterious as ever; and his flatterers seem now to be driven to utter mere adulation, unrelieved by explanations of his intentions and conduct. The wisest observers can do no more than note phenomena, leaving it for the future to show what is the significance and value of such appearances.

The supposition has been that everybody was waiting for the result of the Zurich Conference; but the members were a long time in getting to work; and then they worked in a roundabout way, because Lombardy had been handed (as a gold snuff-box might be) as a forfeit from one Emperor to another, who was to pass it as a gift to a King. So this game of Hatchet (have you that old Christmas game?) consumed a good deal of time. The Austrian and French plenipotentiaries had to negotiate first, and then the French and Sardinian; and it came out at last that there was not much that they could arrange, as the main question of the future constitution of Italy did not come within their jurisdiction. It has been a mere "palaver" and sham. For what purpose? Ah! that is the question. Is the Emperor of the French in a difficulty, and waiting for the lead of accidents? Or has he been hoping that the Italians would quarrel, or commit themselves to some revolutionary movements which would justify his intervention, and put into his hands the formation of the Italian Confederacy? Whatever he may have wished or intended, the facts are that the Italians who have acted in their own affairs have shown their capacity to take care of themselves, and have won the respect of all Europe, while the Italians who have not proved themselves worthy of the occasion have shown how bad this period of suspense is for the good cause. Statesmen and citizens are baffling the evil wishes of their enemies; but it is difficult to know what to do with the soldiers, collected in haste and enthusiasm, and left in idleness for a month, to make mischief and indulge themselves, and be the dupes of foreign tempters. Garibaldi has descended among them now; but if it is not presently shown whether the troops are to fight or disperse, it will be difficult to manage them.

On the whole, the probability has till now seemed to be in favor of a fight for Italian liberties; and perhaps it is so still. Nobody can discover whether the French Emperor will or will not allow the banished Princes to be reimposed on the Duchies. The clear harmonious voice of the several States is for union with Piedmont, to form an Italian State considerable enough to take its place among the European powers. Will this plain, easy, natural procedure be allowed? Nobody seems to expect that it will. At Villafranca it was settled that the Princes were to be restored. But who had a right to settle anything of the sort? This is now the great question between Louis Napoleon and the rest of the world. The Italian States offer themselves as subjects to the King of Sardinia. With the peace of Villafranca before his eyes and his overwhelming ally and benefactor behind his back, what will he say? The imperial and royal agents at Zurich have declared that the question is not one for *them*, though it was a part of the Villafranca agreement. It appears probable that the King of Sardinia will follow their example, and refer the question to the decision of Europe. Will he accept the government of these States provisionally? or will he be the mouthpiece of some Imperial proposal? These are Napoleonic mysteries. Perhaps you may remember the prophecy (of German origin) thrown out before the combatants met on the Ticino; that Louis Napoleon would go on promising free institutions to the Italians, and give them universal suffrage, out of which would arise the election of Prince Napoleon to the throne of Tuscany, with divers other phenomena, welcome to French imperialism. Most people think that this is just what is coming to pass. The elections have not proceeded as was hoped and desired; but there are still ways and means to make Prince Napoleon inevitable in Tuscany—and a stranger in Paris. There are plenty of French soldiers still in Italy, and there is no intention of bringing them away, though there is of posting them in places where they will be wanted to take care of the popular liberties. Such is the present situation. It is believed that the counsel of the English Cabinet to the Italians is to assert their liberties manfully, and arrange their own affairs, relying on the countenance of Europe in doing so. But what has become of the other Emperor, you will ask? He is waiting on the pleasure of his late imperial antagonist, quarrelling with Prussia, promising reforms, civil and military, and turning away every official who would make the reforms real. He deserves no notice, and has less than any other party concerned.

But here is the French amnesty and the French disarmament! What of them? Surely they are great events!

The amnesty *is* a fact of vast importance, whichever way it is looked at. At first sight, it appears a sign of strength greater than has ever before been manifested by the Emperor. If the world still distrusts the promise and the invitation, the world must not be called mean and ungrateful. The Emperor has lately learned that he cannot obtain belief in any quarter for anything he says; and people must hold their judgment in suspense about an amnesty, as well as about other things. The act of grace seems to be genuine and comprehensive; seems to be what it professes to be; and its occurrence now may be accounted for, first, by the call of the world's opinion on "the liberator of Italy," and next by the perilous state of his army. The insubordination of the army has been supposed the heaviest of the Emperor's many heavy cares of late, and his anxiety for its dispersion was unconcealable, at the time of the late fêtes. The greater is the need of strengthening himself with the civilian part of the nation; and the grace is supposed to be in proportion to the need. The difficulty what to do with the military force, so hard to manage, is not lessened by the amnesty; and hence the doubt about the disarmament. It is our business especially, and that of Prussia, to look closely into the matter; and we find that the putting off the harness is a mere demonstration, say pretence. Some of the soldiers have their holiday somewhat hastened; and others have theirs somewhat lengthened. More are allowed to go home, and save the state the cost of their maintenance, but under an arrangement by which they can be summoned to the camp at any moment. Naval preparations, unaccounted for, go on night and day; and, in short, if the Emperor were planning a war, he would do pretty much what he is doing now. The French exiles act for themselves; some go home, and others remain in exile, to uphold their testimony against the repression of liberty in France. And the Emperor's allies act for themselves, some loosening the tether of their soldiery, after his manner, and others, as the English, cordially congratulating him on the act of amnesty, and showing every possible readiness to reciprocate the commercial arrangements of peace, while losing not an hour in improving the national defences, and advancing the use of arms and the practice of military exercises among the citizens. There is no genuine peace in Europe. Probably there will be war on a great scale before long. There can never be any tranquillity while a Bonaparte is at the head of affairs in France, claiming to put his hand in, wherever anything wants to be done in the world. Whether the "influence of France" be called moral or military, it must keep up a state of armed vigilance throughout Europe—no one nation therein being able to understand why France cannot occupy herself at home, like the rest of the world. It follows that the Bonapartes are not likely to have a long term of greatness, nor to earn the immortal title of "Pacificators of Europe," coveted by the present Emperor. Neither uncle nor nephew has earned it yet. We may soon see how it will be with the cousin.

Yours truly, H. M.

LETTERS FROM PARIS......No. XI.

PARIS, Aug. 24, 1859.

I MUST wait for further information to complete what I promised you in my last letter on the situation of Russia; and these details can all the better be postponed, since I learn that your paper will very soon receive a communication on this subject, by the kindness of the well-known promoter of emancipation in Russia, M. Nicolas Tourgueneff, who is actually in his country, from which a tyrannical policy banished him in 1826, and where he is now busy in *practically* emancipating four hundred serfs, recently left to him as a legacy.

Since my last letter, Paris has been a camp, or I should rather say that all Paris has visited the camp of the *armée d'Italie*. Though a defender of the principles of peace, I have myself paid a visit to our heroes on the great plain of St. Maur and Vincennes. The old towers, so renowned since the days of the Fronde, have not often witnessed such a strange scene. Eighty thousand men had pitched their tents in the valley of the Seine, and as many more were walking or driving among the long lines of the regiments. Popular curiosity was especially excited by the regiment of Turcos. This name is given to the indigenous troops of Africa. Among them were Arabs, Moors, and negroes of the deepest shade. While looking at them, and witnessing their friendly intercourse with the rest of our army, I thought of the negroes who fought by the side of the Americans in your great war of independence. Their blood was shed in vain, and for them were not verified the beautiful words which Joan of Arc pronounced when speaking of the banner she bore at the coronation of her king—"Having been in the battle, why should it not partake of the honor?"

The ceremony of the triumphal entrance of the troops into Paris I did not witness; but I was told that the enthusiasm manifested on the occasion was of a moderate character, and was checked by the remembrance of the terms of the peace of Villafranca. The impression made on the people by this great political act is so unfavorable to the Emperor that he has tried to reconquer some popularity by giving a full and unconditional amnesty to all the political exiles, now dispersed in Belgium, Switzerland, England and America. The conqueror of Solferino feels strong enough to give free access to France to the men whom he expelled at the time of his usurpation. Will they feel confident enough to return to a country where they would undoubtedly, in case of any political troubles, be again arrested, where a powerful police would watch all their actions, where their liberty would be at the mercy of the meanest prefect or spy? Already Louis Blanc has protested against the Imperial grace, and declared that he cannot return to France while despotism leaves no guarantee to individual independence. In fact, what the Emperor tells the exiles is simply this: Give up all your principles, all your hopes; come and live under my authority; you may eat, drink and die in your native towns, but do not speak, nor write, nor remind any of your countrymen that there was a time when France was free; you shall find all your countrymen dead to political life—do not awaken them; my papers will tell you every day that I have made France happier and greater than ever; and do not deny it; if your fortune is lost—if you cannot find any way of living in a country which knows you no more—do not complain, for, if you do, the world will accuse you of the blackest ingratitude, my gendarmes will seize you, and my judges condemn you.

Some people see in the amnesty a sign of an impending war. Their argument runs thus: If Bonaparte intends to quarrel with England, it is better for him to recall the political exiles, who, in that case, might be employed by England against him. They now live a wretched life in London, and *The Times* speaks of them in terms of proud compassion and contempt; but if the alliance, which is already so weakened, should be suddenly and violently ruptured, who can say that the exiles would be of no use? Did not England once land marquises and priests at Quiberon? Why could she not, another time, land red republicans? I do not see much weight in this argument; what is more significant is the preparation made in France for the coast defences. New forts are constructed along the Channel; islands are protected; an immense quantity of *obus de côtes* of 22 centimetres prepared; at the same time, all our navy is armed with the new rifled guns. This explains why the Statue of Peace, which decorated the Boulevard, at the entrance of the troops, had such a tremendous sword in her hand, and stood on a pedestal of great guns, with a lion at her feet.

Meantime, Europe has been excited recently by the discussion which took place in the Belgian Parliament, about the intended fortification of Antwerp. Modern wars have proved, beyond a doubt, that the best strategy, when a country is invaded, is to withdraw the army into large fortresses. By the contrary policy, too much depends on a single campaign. The Austrians have lost Lombardy from the foolish pride which led them to give battle; to Verona, on the contrary, they may be indebted for the preservation of Venetia. If, which God forbid, a French army should ever invade Belgium, the Belgians would be insane indeed if they risked a pitched battle: the army ought, in such a case, to retire into a strongly fortified camp, and a few weeks of resistance would rouse the whole of Europe, and bring succor in good time.

Antwerp has been chosen as the place of refuge of the kingdom of Belgium, and the King had so much set his heart upon this project that he threatened to abdicate in case the Parliament should refuse to vote the necessary credits. On the other side, the French official paper had begun a campaign against the fortification of Antwerp. The question is now settled; the Belgian government has carried its point, and Antwerp will be fortified. The very day after the vote was known, the *Moniteur* announced that Lille, a frontier town of the north of France, would be the seat of a new military department, which is intrusted to General McMahon, Duke of Magenta. Is this not clear enough?

You see by all this that our modern Augustus has not yet shut the doors of the Temple of Janus? He has, indeed, many temptations for war—an admirable army, an obedient people, the lack of political wisdom and prudence in all the cabinets, and the inconceivable levity and blindness of all actual European statesman; but, on the other side, it would be hard to lose the reputation so easily won in Italy on some other field of battle. Peace has its pleasures; Fontainebleau and Compiègne have many charms; and then, as says Pascal, Cæsar was rather too old for conquering the world; such a thought was suitable only to young Alexander. Like the century, the present ruler of France is in his descending period; so we have some reason to hope that he will rest in his career of adventure, and give us, at least, some quiet as a compensation for our lost liberty.

PERSONAL.

Bulwer's general health is entirely restored, but his hearing is much impaired by his recent illness. He is said to be occupied in writing a historical novel.

John C. Underwood, formerly of Virginia, is engaged in raising funds to be employed in circulating at the South "The Compendium of Helper's Crisis."

Thomas W. Phillips (elder brother of Wendell [illegible]), Clerk of the old Municipal and the present Superior (Criminal) Court of Boston, died at Nahant, a few days [illegible] of pleurisy.

Asa B., Lizzie C. and Fred. Hutchinson (husband, wife and son) have begun a concert tour, and will sing during September and October through Western Massachusetts, Northern New York, Vermont and New Hampshire.

Bayard Taylor didn't mean to go to California, and asked such a price, $5,000, for the three months' absence, that he expected it would be declined. But the Californians said yes, and so the poet, traveller and lecturer couldn't then say no. He took his German wife with him, and expects to be back for the lecture season in the East.

The Boston *Transcript* learns from private letters that Mrs. Elizabeth Barrett Browning is lying seriously ill at her home near Florence.

Foreign papers announce the arrest, at Bologna, of Signor Mario and his wife, Jessie Merriton White Mario. Their numerous friends, who know the objects for which they lately left this country for Italy, are impatient to learn the circumstances attending their arrest, and whether any very serious consequences are likely to result therefrom.

The following paragraph is from *The* (London) *Anti-Slavery Advocate* for September:

> "We have just had a letter from a well-known friend of the anti-slavery cause in Bristol, informing us that Miss Sarah P. Remond is now in that ancient city, and that she has delivered her first lecture there to very general acceptance. During part of her stay she was the guest of the eminent philanthropist, Miss Mary Carpenter. We have also heard from another source that during the latter part of Miss Remond's residence in London she was an inmate with William and Ellen Craft, who are comfortably settled near the great metropolis, where Mr. Craft supports his family respectably by the sale of some useful articles of which he is the importer or inventor. While Mr. Craft's guest, Miss Remond was called down stairs one day by the servant, who told her that an old gentleman had come in his carriage to see her and was waiting for her in her parlor. This 'old gentleman' was no other than the most illustrious man in England, that world's wonder, Henry, Lord Brougham, who at the patriarchal age of eighty still maintains his habits of marvellous personal and intellectual activity, of which the history of our race presents few more astonishing examples. Lord Brougham remained for about an hour in conversation with Miss Remond. We have not heard what they talked about or what they thought of one another—but it is certain that of the thousands of white ladies who annually cross the Atlantic to see the 'lions' of the old world, very few indeed on their return can boast of having had such an interview with such a man."

ABSTRACT TRUTH.—*The New York Observer*, though a constant apologist for slavery and a bitter maligner of Abolitionists, does sometimes give utterance to an abstract truth of the highest importance. Here, for instance, is a passage not unworthy of *The Liberator*:

> "The old rule, '*say nothing but good of the dead*,' is often sorely abused. The truth is before all things. Justice is the highest of all attributes. If we cannot speak well of a man, that may be a good reason for saying nothing; but if we speak at all, let the truth be said, candidly, in love, but without fear. It is a sad error to suppose that death hallows wrong, and the grave conceals every fault. He who, by undiscriminating eulogy, helps to make black appear white, to weaken the public sense of moral turpitude, to lower the standard by which the popular mind judges of right and wrong, does an irreparable injury to society. And the higher the station of the eulogist and his subject, the more injurious the blow which he strikes at the morals of the people, when he praises that which the general verdict of enlightened conscience condemns."

For acting upon the principle here set forth and commended, in the case of such men as Clay, Webster, Choate and others, who prostituted their influence to "lower the standard by which the popular mind judges of right and wrong," Abolitionists have incurred the unrelenting hostility of the *Observer* and of the whole pro-slavery press of the country.

LECTURERS.

The Tribune published, a few days since, a list of two two hundred gentlemen and ladies, composing the "Lecturing Fraternity" of this country. From this extended catalogue we select the following names of lecturers whose services will be likely to be most in request among the friends of progress and reform.

ALGER, the Rev. WM. R., Boston.
ALCOTT, A. BRONSON, Concord, Mass.
ANTHONY, SUSAN B., Rochester, New York.
BEECHER, the Rev. HENRY WARD, Brooklyn, N. Y.
BEECHER, the Rev. THOMAS K., Elmira, N. Y.
BLACKWELL, the Rev. ANTOINETTE L. BROWN, N. Y.
BOUTWELL, the Hon. GEORGE S., Groton, Mass.
BROWN, Prof. WM. SYMINGTON, Boston, Mass.
BROWN, WM. W., Boston, Mass.
BURLEIGH, C. C., Plainfield, Conn.
BURLEIGH, WM. H., New York.
BUCHANAN, Dr. J. R., Cincinnati, O.
BUNGAY, GEORGE W., Utica, N. Y.
CHAPIN, the Rev. E. H., New York.
CHEEVER, the Rev. HENRY T., Jewett City, Conn.
COOK CLARENCE, Newburgh, N. Y.
CONGDON, CHARLES T., Lynn, Mass.
CROZIER, the Rev. H. P., Huntington, L. I., N. Y.
CURTIS, GEORGE WILLIAM, New York.
CUYLER, the Rev. THEODORE L., New York.
DALL, Mrs. C. H., Boston, Mass.
DOUGLASS, FREDERICK, Rochester, N. Y.
DRESSER, Miss HELEN M., Boston, Mass.
ELDER, Dr. WILLIAM, Philadelphia, Pa.
ELLIOTT, C. W., New York.
EMERSON, RALPH WALDO, Concord, Mass.
FROTHINGHAM, the Rev. O. B., New York.
FRY, WILLIAM HENRY, New York.
GAGE, Mrs. E. G., Fayetteville, Onondaga Co., N. Y.
GAGE, Mrs. FRANCES D., St. Louis, Mo.
GARRISON, WM. LLOYD, Boston, Mass.
GAY, S. H., New York.
GILES, the Rev. HENRY, Bucksport, Me.
GIDDINGS, the Hon. JOSHUA R., Jefferson, Ohio.
GODWIN, PARKE, New York.
HATCH, the Rev. J. L., Brooklyn, N. Y.
HEYWOOD, E. H., Worcester, Mass.
HIGGINSON, the Rev. THOMAS W., Worcester, Mass.
HOLLAND, Dr. J. G., Springfield, Mass.
HOLLAND, the Rev. E. G., New York.
HOLMES, Dr. OLIVER WENDELL, Boston, Mass.
KING, the Rev. T. STARR, Boston, Mass.
LEE, the Rev. DAVID K., Auburn, N. Y.
LOWELL, Prof. JAMES RUSSELL, Cambridge, Mass.
MAYO, the Rev. A. D., Albany, N. Y.
MAY, the Rev. SAMUEL J., Syracuse, N. Y.
PILLSBURY, PARKER, Concord, N. H.
PIERPONT, the Rev. JOHN, Medford, Mass.
PHILLIPS, WENDELL, Boston, Mass.
POWELL, A. M., Ghent, Columbia Co., N. Y.
ROCK, Dr. J. S., Boston, Mass.
ROSE, Mrs. ERNESTINE L., New York.
SCHERB, EMANUEL V., Boston, Mass.
SHACKFORD, the Rev. CHAS. C., Lynn, Mass.
SMITH, ELIZABETH OAKES, New York.
SOLGER, Dr. R., Boston, Mass.
STANTON, ELIZABETH CADY, Seneca Falls, N. Y.
STONE, the Rev. THOMAS T., Bolton, Mass.
SUMNER, GEO., Boston, Mass.
TAYLOR, BAYARD, New York.
THOREAU, HENRY D., Concord, Mass.
TILTON, THEODORE, New York.
UNDERWOOD, F. U., Cambridge, Mass.
VAN SCHAACK, Mrs. ELIZA T., Coxsackie, Greene Co., N. Y.
WALKER, the Rev. JASON F., Glenn's Falls, N. Y.
YOUMANS, EDWARD L., New York.
YOUMANS, ELIZA, Saratoga Springs, N. Y.

HEART-MOVING APPEAL.

THE following appeal, which we copy from *The Tribune*, will commend itself to every friend of humanity. Think of it! Four men in danger of being hung for obeying the Golden Rule!

WASHINGTON, N. C., Aug. 31. 1859.

We are here in jail on a charge of abducting a slave, the property of the Rev. Michael Robbins, who was found secreted on board the schooner George Harris, while on a passage to your city from this port, which caused us to be brought back, when an investigation was had, and we were committed to jail, and are to be tried for our lives in October. The penalty for same, by the laws of this State, is "DEATH."

The vessel is owned here, and the loss to her owners being great, we cannot expect help, or even sympathy from them—nor can we obtain a lawyer without means, and can only appeal to Northern friends for help in this our "time of need." Public sentiment is against us. We are all colored men. The excitement is great, and if funds can be raised to employ a lawyer, and we succeed in having our trial removed to an adjoining county, with the meagre testimony bearing on the case, we will be acquitted. If without counsel, and our case is tried here, with popular feeling against us, we fear the result. The only witness is the slave himself, whose evidence is admissable against his own color, but not against a white. The other witnesses are gentlemen who found the slave on board, but are not aware how he came there.

We shipped on board the schooner George Harriss, in Boston, as seamen, early in this month. We have written our friends for help, and appeal to you for assistance, and all who feel for suffering humanity, for aid.

Please publish this, if practicable, and get all papers friendly to us to copy. Your servants,

WILLIAM TUBBS, Tannton, Mass., born in Elizabeth City, N. C. WILLIAM WEAVER, Boston, Mass., born in Sierra Leone. JOHN WILLIAMS, Boston, Mass., born in Sandwich Islands. TOM WINSFIELD, New York, born on the Island of St. Kitts, well known in St. Thomas as an English subject.

OBITUARY.

On the 16th of Eighth month, at his residence in Woodstown, Samuel Hackett, in the 77th year of his age. He was a minister in the Society of Friends for nearly forty years, and was remarkably favored in his walk and conversation among men to bear to the world the evidence that he practised the precepts of the gospel, and as he lived, so he died, a rare pattern of a self-denying follower of Jesus Christ.

In his last sickness, which he bore without a murmur, he said, with much difficulty, that Christ had done much for him, and that he thought his day's work was nearly done; but if it was not done, God would raise him to finish it. As he was not raised again, we may safely conclude that his work was finished, and that it was done in the day time. In his removal society has sustained a loss that will not be easily made up. He was a practical Abolitionist. Believing it was not right for him to make use of anything that came through unpaid toil, he, for the last twenty years or more of his life, abstained from the use thereof.

The writer of this has been intimately acquainted with him for nearly sixty years, and can attest the truth of what he has written.

Respectfully thine, EDWARD HANES.

Eldridges, 9th month 4th, 1859.

AN ANTI-SLAVERY MEETING will be held at Byberry, Pa., on Sunday, the 18th inst., at 3 o'clock p. m., which will be addressed by LUCRETIA MOTT, J. M. MCKIM and ROBERT PURVIS.

TWENTY-FOURTH
PENNSYLVANIA ANTI-SLAVERY FAIR,
AND
NATIONAL BAZAAR.

THE Committee of Management of this well-known Fair, in making their annual announcement, have, this year, to advertise a new arrangement which they have made for the promotion of that great cause in aid of which their Bazaar has been annually held for nearly a quarter of a century. It is that our next Bazaar is to be National in its character, and not, as heretofore, a Pennsylvania institution alone.

The National Anti-Slavery Bazaar, which has been held, in the City of Boston, during many years, and has been so widely and favorably known on both sides of the Atlantic, having given place to another method of obtaining funds for our cause, it has been judged a wise measure that the Pennsylvania Fair should be now made National in its character. As our whole enterprise, in all its departments, is truly one, and best known, both at home and abroad, by the name of the American Anti-Slavery Society and its affiliations, it is sufficient to announce that one-half of the profits of our Fair will be put into the treasury of the American Anti-Slavery Society, and the other half, under the direction of its auxiliaries, will be used for the promotion of our cause, in Pennsylvania.

It can scarcely be necessary even to advert to the character of the means by which our enterprise is conducted, so well are they known, both at home and abroad. It is sufficient to say that in the weapons with which we commenced this conflict, and which have, in all ages, proved "mighty through God to the pulling down of strongholds" of evil, we confidently trust for complete victory. Still less is it needful that, in such an announcement as this, we should enter on an exposition of our well-known principles. We call upon all who love and value those principles to aid us in their dissemination.

To the friends of our cause in Europe, whose generous gifts have for many years been made to the Boston Bazaar, we say, let your contributions of money be devoted to our cause, through the medium of the Boston Anti-Slavery Festival, which has taken the place of that Bazaar; and permit us, if you please, to be the recipients of your other gifts which have been annually sent in various forms of articles of merchandise, to our coadjutors in Massachusetts. These products of your industry and taste and skill, these contributions from the shops and warehouses of your artisans and manufacturers, we can transmute to money, which money we shall receive as a sacred trust from you, to be appropriated, with our utmost fidelity and wisdom, to the abolition of American slavery.

To our friends and coadjutors at home, whose willing hearts and active hands have ever been quick to aid us in this department of our labor, we need to make but one suggestion. We merely remind them that as our Fair is, this year, to have a broader basis, and to extend its operations, it will require of us all somewhat larger gifts than heretofore, of labor, time, or money, according to our ability.

Our Bazaar will be opened in CONCERT HALL, in the City of Philadelphia, on Monday, the 12th, and will continue until Saturday, the 17th day of December, 1859. Contributions of money or of articles of merchandise will be gratefully received, and may be sent, at any time, to the Philadelphia Anti-Slavery Office, No. 107 North Fifth street, or to any member of the Committee. We trust that our friends, in the city and country, will be prompt in assuring us of their hearty and active co-operation.

The present aspects of our cause are full of encouragement; abounding proofs that our past labors have not been in vain bid us be of good cheer, while the magnitude of the work before us urges us onward to new toils and greater victories.

SARAH PUGH,
ANNA M. CHILD,
MARIA M. DAVIS,
REBECCA S. HART,
MARY GREW,
SARAH PIERCE,
HULDAH JUSTICE,
ABBY KIMBER,
RACHEL WILSON,
LUCRETIA MOTT,
SARAH C. HALLOWELL,
MARTHA A. GALVIN,
ANNIE SHOEMAKER,
ELLEN M. CHILD,
SARAH A. MCKIM,
REBECCA PLUMLY,
LYDIA WHITE,
MARGARET J. BURLEIGH,
ROSANNA THOMPSON,
HANNAH L. STICKNEY,
MARY SHAW.
EMILY W. TAYLOR,
EVELINA SUPPLEE,
EMMA PARKER,
MARTHA KIMBER,
CLEMENTINE G. JOHN,
SARAH KENDERDINE,
ANNA M. HOPPER,
ELIZABETH GAY,
LYDIA GILLINGHAM,
JANETTE JACKSON,
MARGARETTA FORTEN,
MARGARET A. GRISCOM,
GULIELMA M. JONES,
SARAH K. GILLINGHAM,
AGNES CRAIN,
HARRIET D. PURVIS,
MARY T. STICKNEY,
SUSAN W. SHAW,
ELIZABETH CLENDENNON,
MARIA CONKLIN,
SARAH S. CHILD.

Summary.

The Rev. S. D. Storrs of Quindaro, Kansas, in a letter to the American Home Missionary Society, says: "Kansas is to-day suffering a hundred times more from intemperance than from all the political oppression to which she has been subjected."

Col. Hiram Fuller, who has recently enjoyed the intimate friendship of ex-President Pierce, says that it is utterly useless to recommend his nomination by the Charleston Convention. "Nothing can induce him to accept a second nomination, or a public office of any grade."

Barnum is actually said to have offered Mr. Spurgeon, the celebrated English Baptist preacher, £2 000 a year to come to America and make a lecturing tour. Mr. Spurgeon replied by writing simply, "Acts xiii: 10," and sending it to Barnum. The verse reads thus: "O, full of subtilty and of all mischief, thou child of the devil, wilt thou not cease to pervert the right ways of the Lord?"

Henry Clay dean (as the Leavenworth papers print it) is haranguing the good people of Kansas on the God-appointed institution of slavery and the Democratic party, which he says is "the great advancer of religion and the gospel of Christ, and the only friend the negro race has in the world." When will Mr. Dean have sufficiently paid for his chaplaincy of the Senate in 1855?

TWINS BORN IN THE CARS.—In the mid-day train which was going from Boston to Providence on Tuesday, a lady passenger suddenly felt the premonitory signs of labor. She made known her condition to a lady sitting near her, whose husband was a physician, and retired into the saloon, where she was speedily and safely delivered of a pair of twins—a boy and a girl—who were on the spot named after the physician who so opportunely happened to be present, and his wife. On arriving at Providence, the mother was so comfortable that she continued on her journey to Valley Falls, her place of residence.

It would seem that some Southerners acknowledge that negroes have capacities and "rights which white men are bound to respect." Rev. Dr. Spear, of Tennessee, was at the camp-meeting in North Wilbraham one day last week, and heard Rev. Mr. Mars, of the African Church of this city, deliver a discourse which he complimented as being of a "high intellectual order," and said if the colored preacher were South, he would be appreciated and "respected" there, as well as at the North. Under the laws of Tennessee, to what capacity?—*Tribune*.

The betrayers of Dr Doy of Kansas, while he was conducting a party of twenty-six fugitive slaves from Lawrence to Iowa, last winter, are discovered to have been Garvin, the late postmaster; Huzzy, a supposed friend of the expedition; and Whitley, a spy among the slaves. They made $75 apiece by the operation, and separated in disgust, each charging upon the other the crime of keeping back part of the price. The citizens of Lawrence have just arrested Huzzy and Whitley, who confess their crimes. Garvin is at Pike's Peak.

EXCOMMUNICATED.—Rev. W. W. Allen, pastor of the first Baptist Church of Keokuk, was excommunicated on the 11th ult., by a council of Baptist clergyman from different parts of the country. The charge against him was that he was an advocate of "open communion," and had acted on his views by partaking of the Sacrament of the Lord's Supper in another church with persons who had not been immersed.—*Muscatine Journal*.

SALE OF THE SLAVER RAWLINS.—The Apalachicola (Fla.) *Advertiser*, of Aug. 31, says:

In conformity to and in good faith with that portion of the decree or order of the Honorable Judge for the Northern District of Florida, the bark E. A. Rawlins, her tackle, apparel and furniture, was offered for sale on the 27th inst., by H. K. Simmons, Esq., Deputy Marshal, and was knocked down to Dr. S. W. Spencer, of this city, he being the highest bidder, in the sum of $5 255. C. A. L. Lamar's agent was on hand, having made a somewhat hasty trip down from Columbus in a yawl boat, but no 2:40 time that was made on that side of the question could possibly win. The audience, foreign and domestic, was generally good looking, but could not come in.

NARROW ESCAPE OF FOUR YOUNG LADIES FROM A HORRIBLE DEATH.—A day or two ago a party out riding stopped at one of the hotels in Copake, Columbia County, when four young ladies, in company, repaired to an out-house in the vicinity, where they had no sooner entered than the floor gave way, and the whole party were precipitated into the vault below. They were unable to extricate themselves from their unpleasant situation, and must have perished had not their cries attracted the attention of some men who were near, and who went to their assistance and rescued them.—*Tribune*.

REMARKABLE ESCAPE OF FOUR NEGROES.—Mr. I. N. Baker, who is stopping at the Pennsylvania House of this city, had the misfortune to let four negro men escape from him last night after supper, under the following rather singular circumstances: The negroes had been in jail, but were taken out, a day or two since, handcuffed, chained together, and kept at the house where Mr. B. is stopping. Last night while he was at supper, they made their escape together, and unless they were released by some one after leaving the house, they are still chained together. Up to a late hour last night no trace of them could be gained. Their names are respectively John, Dan, Dave and Dave again. They were all bought near St. Joseph, two of them from Col. Dugan Foots, one of them from Mr. John Fly, and one from Mr. R. W. Conell.—*St. Joseph Gazette, 27th ult.*

The London Illustrated News has a portrait of Senator Seward, with an elaborate article, from which we take the following extract:

> "It is pleasant to witness the attentions which have been showered upon Mr. Seward, by men of all parties, since his arrival in England, and to notice the friendly feeling with which he has everywhere been received. It is highly desirable that the foremost minds of America should know this country by travel, study, and observation, just as it is that the leading men of England should visit and understand America. Should Mr. Seward become President, as for the sake of the cause which he has so zealously and ably advocated during his whole car[eer] we hope he may, this country will find in him an intelligent ally and an admiring friend, a statesman without prejudice, and with the highest appreciation of the duties he owes not alone to his own country, but to the world."

A letter from Havana in *The New-Orleans Picayune*, dated August 24, states that baptism had taken place there of no less a personage than the son of the Chief or King of the Loango Congo district of Africa, who came passenger to Cuba in 1857 upon a slaver, and fell into the hands of the government as an ordinary Bozal. After two years of official examination and investigation, in Havana and upon the coast of Africa, he has been identified as the royal personage, son of Congo's great king, long familiar with Cuban traders, and was Christianized at his own request. He talks Spanish, Portuguese and French; and as soon as he has been thoroughly imbued or taught the tenets of his new faith, he will be sent to Spain, and thence restored to his anxious father. He requested Col. Felipe Arango, in charge of the Emancipado Depot, to stand as sponsor for him before the altar, which request he complied with in the presence of a crowd, attracted by the royal novelty.

FREE STATE CONVENTION IN MISSOURI.—In our last issue we spoke of the necessity of a thorough organization of the free labor party of this State, and now, in order to bring about such an organization, we would suggest the propriety of holding a State Convention in order to begin that organization. We would call the attention of our friends to this suggestion, and do most sincerely hope that it will be acted upon. A call can be issued for such Convention, to be held in the most suitable place. Let it be a Mass Convention, and let there be a good representation from every county in the State. Then and there can be started a most thorough system, appointing a State Central Committee, which Committee can correspond with the different counties, and urge them to immediate action by calling County Conventions, and these Conventions appointing County Central Committees, thus having the whole machinery in good working order in a very short time. We do not feel disposed to stand with our fingers in our mouths, waiting for somebody to do something, and we hope to be pardoned if we seem presumptuous in thus advancing to the work, but we know somebody must do it, and we shall not hesitate to urge it, but shall continue to do so.—*St. Joseph Free Democrat*.

ANTI-SLAVERY MEETING.—An anti-slavery meeting was held in Grubb's woods, East Coventry township, on Saturday and Sunday last. The attendance was large. On Saturday the meeting was opened at 10 o'clock, and continued through the day. Lucretia Mott, J. Miller McKim and N. B. Hallowell, of Philadelphia, addressed the meeting. Miss Greenfield, more familiarly known as the "Black Swan," was present, and added much to the interest of the meeting by her extraordinary vocal powers.

On Sunday the meeting was very large, and was addressed by Lucretia Mott, Reuben Tomlinson, Furman Whitson, T. Whitson and J. M. McKim. Miss Greenfield sang "I know that my Redeemer liveth," with neat effect, although it could not be so fully appreciated as in a large and well constructed hall. Her voice has no equal, in compass, among female vocalists.

The best order prevailed. The speakers were earnest, and, though radical in their doctrines, were unexceptionable in their tone and temper. The evils of slavery to the white man as well as to the black, to the North as well as to the South, were strongly depicted.

The advantages of emancipation already realized, as well as yet to accrue, the duty of Pennsylvanians to make their own State free in form, occupied a prominent place in the appeals of the speakers.—*West Chester (Pa.) Times*.

A SUSPICIOUS VESSEL.—Mr. Henry Steers has just built, at the foot of Nineteenth street, E. R., a trim side-wheel, yacht-like little steamer, which he will launch on Monday. She is coppered and sponsoned for seagoing, and is said to be owned by a Southern company, who intend to send her to the Congo River. Our reporter was inquisitive enough to inquire what business she would engage in there, when he was told that she was to be used by the Colonization Society. As that excellent Association was not known to have any interest outside of Liberia, he pushed his inquiries a little further, when he learned that the "Colonization Society," for which she was built, intended to use her to run to Congo, in connection with a line between Florida and the African coast. She is about 90 feet keel, and capable of carrying from 400 to 500 heathen, who are to be brought here, via Florida, to be converted to Christianity. Her draught, when loaded, will be only three feet! Will Capt. Rynders be present at the launch?—*Tribune*.

ECONOMY OF SEWING MACHINES.—The Wheeler & Wilson Sewing Machine Company has prepared tables showing, by actual experiment of four different workers, the time required to stich each part of a garment by hand, and with the sewing machine. The superiority of the work done by the machine and the healthfulness of the employment are advantages quite as great as the saving of time. We subjoin a summary of several of the tables—

	BY MACHINE.		BY HAND.	
	Hours.	*Minutes.*	*Hours.*	*Mins.*
Gentlemen's Shirts, ...	1	5	13	31
Frock Coats.	2	38	16	35
Satin Vests, ...	1	14	7	19
Linen "		48	5	14
Cloth Pants, ...		51	5	10
Summer "		33	2	50

Seams of any considerable length are stitched ordinarily at the rate of a yard a minute.

SENATOR DOUGLAS ON WOMAN'S RIGHTS.—Since the appearance of Mr. Douglas's epistle to J. B. Dorr, of Dubuque Iowa, the Senator seems to have been taken with a *mania* for letter-writing. The Bath (Maine) *Sentinel* gives publicity to the following:

"WASHINGTON, July 14 1859.

"MRS. LUCY STONE—*Dear Madam*: Your kind letter of the 8th inst., wishing me to be present at a convention of the ladies of the North-West, to be convened at Chicago on the 12th of September next, to devise measures for the promotion of the happiness and protection of the interests and rights of the female sex, has just been laid before me. You are right, dear Madam, when you say that I take a deep interest in all that concerns the ladies of our great and glorious country. And I need not now, after so many years of faithful labor in the cause of popular sovereignty, assure you that you have, in your endeavors *to obtain the liberty of governing yourselves in your own way, subject only to the Constitution of the United States, the full confidence of my undivided sympathy.* I regret dear Madam, that business of great importance will prevent me from being present at your convention.

"I have the honor to remain, &c.,

"S. A. DOUGLAS."

WHITE PEOPLE SOLD—IN MASSACHUSETTS OR ALABAMA?—A correspondent in Alabama writes thus: "Enclosed is a slip which I cut from an Alabama paper. Is there any truth in the statement? Can a person be sold, white or black under any circumstances in your State?"

SALE OF A WHITE WOMAN TO NEGROES IN MASSACHUSETTS. We clip the following item from the New Bedford *Times*:

> "We have reliable authority for stating that a white woman was sold in this city the other day to a negro for the sum of $60. She remained in his service for a day and night, and then returned by underground railroad to her master. He sold her shortly afterwards to another negro for the sum of $30 cash down. This selling of women to negroes is not occasional, but is almost an every-day transaction, as we have ascertained after some little inquiry. As the veteran but defunct town crier—'Tom Williams,' used to say—so may with faithfulness be said now 'Git along in; you is just as good as us.' There is no such slave degradation in the whole South as will compare with doings on some of our own streets."

We are happy to relieve our Alabama inquirer; and reply no to both his questions. This story is either a falsehood or a hoax. The sell is in Alabama, not in Massachusetts.—*Springfield Republican*.

THE JUVENILE ASYLUM.—A very interesting company of about thirty boys and girls were sent out this week to Illinois by the Erie Road, under the care of the Indenturing Agent of the Juvenile Asylum, who looks after them at short intervals to see that they are well cared for and heedful of their guardians. These children were selected from some four hundred now in the Asylum. Another company, now undergoing careful training and culture, will be sent out as soon as their outfits can be procured. There are not less than 10,000 children in this city of the class which the Juvenile Asylum aims to benefit. Four companies of fifty each are sent off each year, and yet the institution is more thronged at the present time than ever before. Last year, of 700 children received, 82 were committed by friends for the purposes of discipline; this year, of 630 received, 200 were of this character. It is deserving of remark that those children, hailing from "our best society," are, as a general rule, the most incorrigible. They are not capable of expressing gratitude, whatever may be the advantages derived; whereas, the ragged and destitute are immediately conscious of enjoying the comforts of a home.—*Tribune*.

AMERICAN ANTI-SLAVERY SOCIETY.

Receipts for The Standard, from August 1st to Sept. 1st.

1040	George Atkinson, Boston,	Massachusetts,	$4 00
1055	Daniel Thaxter, "	"	2 00
1054	Charles Buffum, Lynn,	"	4 00
1029	Lemuel Allen, Walpole,	"	1 00
1040	S. Griffiths Morgan, New Bedford,	"	2 00
1056	C. W. Cook, West Wrentham,	"	2 00
1026	Andrew P. Conant, Leominster,	"	1 00
1016	Samuel P. Andrews, Salem,	"	3 00
1050	Stephen Frye, "	"	2 00
1024	Joseph S. Frye, "	"	1 00
1052	Simon Mears, Manchester,	"	2 00
1024	Henry Elwell, Jr., Manchester,	"	1 00
1024	David Tenny, "	"	1 00
1050	Warren Low, Essex,	"	2 00
1052	Isaac W. Roberts, Danversport,	"	2 00
1026	Rev. W. R. G. Mellen, Gloucester,	"	1 00
1047	Charles Fitz, "	"	2 00
1052	James L. Bott, "	"	2 00
934	Rev. C. Y. Detormandin, Fair Haven,	"	2 00
1056	Mrs. James Nowell, Cambridgeport,	"	2 00
1053	Samuel French, Berkley,	"	2 00
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1040	Neal Dow, Portland, Me.,		4 00
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1054	John Winslow, Mechanics' Falls, Me.,		2 00
1010	J. C. Fuller, Skaneateles,	New York,	4 00
1032	Edwin Wilmarth, Greenwich,	"	4 00
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997	William Brooke, Marlboro',	"	1 00
1010	Jacob Thompson, North Springfield,	"	4 00
1054	Ashbel Tillottson, Thompson,	"	2 00
1040	Dr. M. Wilson, Cadiz,	"	4 16
1057	William E. Kelley, Sturgis, Michigan,		5 00
1040	Mrs. Volney Chapin, Ann Arbor, Mich.,		3 24
1000	John P. Crozer, Upland, Pa.,		1 00
1018	A. J. Warner, Mercer, Pa.,		1 00
1052	Mrs. Adaline Padmore, Santa Cruz, Cal.,		2 00
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	C. Donaldson, for seven subscribers,		25 00

DONATION.

Francis Donaldson, Swansea, England,		25 00

Special Notices.

☞ CHILDREN'S MEETING AT LONGWOOD.—Seventh day, the first of Tenth month, 10 o'clock, a. m., is the time finally appointed for the Children's Meeting at Longwood.

☞ JUNIOR ANTI-SLAVERY SOCIETY.—An adjourned meeting of the Junior Anti Slavery Society will be held at Clarkson Hall, on Tuesday evening, 20th inst., at 7½ o'clock.

ANNA C. DAVIS Sec'y.

☞ NEW YORK STATE CIVIL AND POLITICAL EQUALITY.—County meetings, to be addressed by Rev. Antoinette Brown Blackwell, Susan B. Anthony, and others, will be held as follows:

Peterboro', Madison Co, Sept. 20.
Oswego, Oswego Co., Sept. 22.

The meetings will commence at 2 and 7½ o'clock p. m.

Admission to Day session *Free*. Admission to Evening session 10cts.

Advertisements.

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WITH IMPORTANT IMPROVEMENTS.
THE GREAT ECONOMIZER OF TIME AND PRESERVER OF HEALTH.

Offices No. 505 Broadway, New York.

It is found by accurate experiment that the stitching of a shirt, requiring by hand 13 hours and 31 minutes, can be done by this machine in 1 hour and 5 minutes. Other work is done with equal facility.

The lock stitch made by this machine is the only stitch that cannot be ravelled, and that presents the same appearance upon each side of the seam. It is made with two threads, one upon each side of the fabric, and interlocked in the centre.

GOOD NEWS.—[From The Christian Advocate and Journal]—A reduction in the price of Sewing Machines is announced in our advertising columns. Their utility is established beyond question, and at the present prices we see no reason why they should not be found, as they ought to be, in every household. Several varieties are manufactured, adapted to various purposes. So far as public opinion has been formed and uttered, the preference is emphatically accorded to the Wheeler & Wilson machine for family use, and for manufacturers to the same range of purpose and material. During the past year the trials were numerous, and all the patents of any pretension were brought fairly into competition. In every case the Wheeler & Wilson machine won the highest premium. We may instance the State Fairs of New York, New Jersey, Pennsylvania, Kentucky, Illinois, Wisconsin, Virginia, Michigan, Indiana, Mississippi, Missouri and California, and the Fairs in Cincinnati, Chicago, St. Louis, Baltimore, Richmond and San Francisco. At the Fair of the St. Louis Mechanical Association, the Examining Committee was composed of twenty-five ladies of the highest standing, who, without a dissenting voice, awarded for the Wheeler & Wilson Machine the highest and only premium, a Silver Pitcher, valued at $75. If these facts do not establish a reputation, we know not what can.

We prefer them for family use.—Tribune.
They are the favorites for ladies.—Times.
It has no rival.—Scientific American.
Works more uniformly than the hand.—Herald.
Equal to nine seamstresses.—Home Journal.
An almost perfect instrument.—Evening Post.
The machine for family use.—Advocate and Journal.
We cannot imagine anything more perfect.—Evangelist.
Most honorable to American genius.—Independent.
Will give entire satisfaction.—Observer.
The best ever invented.—Christian Inquirer.
A triumph of mechanical genius.—Ure's Dictionary.
In looking for the best, see these.—Examiner.
Indispensable in every family.—The Preacher.
We praise it with enthusiasm.—Christian Intelligencer.
A swift-fingered sister of charity.—S. S. Advocate.
Worthy of the highest award.—Sabbath Record.
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A benefaction of the age.—Putnam's Monthly.
It is an American Institution.—Knickerbocker.
A complete success.—National M[illegible]
Magical in operation.—Mrs. Ste[illegible] Monthly.
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Beyond all question, *the* machine[illegible]strated.
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Our household is in ecstacies with i[illegible] Spirit.
Its superiority is unquestioned.—Fr[illegible]
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Hand sewing cannot equal it.—The Fa[illegible]t.
Supply the fashionable world.—Daily News.
Are pre eminently superior.—Ladies' Visitor.
One of the household gods.—U. S. Journal.
Unrivalled in every quality.—Day Book.
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Pretty, useful, magical.—Leslie's Gazette.
Have no equal in family use.—Musical World.
The best suited for sewing.—Mining Journal.
Combine every requirement.—Family Magazine.
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Being in constant receipt of inquiries from our brethren respecting Sewing Machines, with requests to recommend and purchase, we have, in connection with some lady friends, carefully and thoroughly examined the various machines of practical value for family sewing, and find those made by THE WHEELER & WILSON MANUFACTURING COMPANY, 505 Broadway, New York, to fully combine the essentials of a good instrument, and such as we can confidently recommend.

Having seen so favorable results from their use in our own and the households of our friends, we are desirous that their benefits should be shared by all our brethren, and hence have interested ourselves in their behalf.

With best wishes, your brethren,

ABEL STEVENS, THOMAS CARLTON,
JAMES FLOY, J. PORTER,
DANIEL WISE, J. BENJ. EDWARDS,
DAVID TERRY, WM. H. COX.

I find your machine invaluable. I have used it for a year, and it has never been out of order. The stitch is very durable, and can be adapted to fine or coarse materials. It works with the rapidity of a dozen hands; saves much time, fatigue and expense. One of your machines is used in my father's family, another in the household of a sister; and others by various friends. The opinions of all accord with that I have just expressed. MRS. ANNA CORA RITCHIE.

Of it we can speak with entire clearness and confidence, after the use of one four years or more in our family. We look upon it as one of the benefactors of the age, and one which will constitute an era in the history of woman. MRS. E. OAKES SMITH.

Mrs. Vinton desires me to express to you her entire satisfaction with your Sewing Machine. I may add that, judging from the frequency of the rapid tick of this machine, it promotes both industry and pleasure. My purse bears witness that the Sewing Machine, among its other excellencies, is a household econo[illegible]y.

REV. DR. [illegible]ON.

Your admirable Needlewoman is the only seamstress that defies extortionate men. They cannot cheat it, nor starve it, or deprive it of its sleep, nor tire it out, nor make its hands weary. It is a worker that is a match for the most unwearied and avaricious manufacturer. At last I am thankful that there is a Machine Woman that cannot be oppressed or kept in suffering.

REV. HENRY WARD BEECHER.

I take pleasure in saying that your Sewing Machine purchased of you by me has been wholly serviceable.

REV. SAMUEL OSGOOD, D.D.

I regard it as the best instrument I have seen, for neatness, variety, rapidity and beauty of performance. Its introduction among the families of our land will be a benefaction and a blessing to mothers and daughters. REV. D. G. ABBOTT, Spingler Institute.

There is but one Sewing Machine, and that is Wheeler & Wilson's. JUDGE MEIGS, of the American Institute.

The most practical invention adapted to common use.
Com. Mechanics' Institute, Baltimore.

It will work as great a change in the family as railways have in the States. HON. N. P. BANKS.

The machine has given the highest satisfaction. It is, indeed a household treasure. It runs with ease and velocity, makes a beautiful stitch, and has not once got out of repair.
T. S. ARTHUR, Arthur's Home Mag.

SEND FOR A CIRCULAR.

EMPLOYMENT FOR THE YEAR.—PLEASE TO READ THIS.—AGENTS WANTED.—All persons in want of employment will at once receive our catalogue of books for the New Year, prepaid, for forwarding us their address. Particular attention is requested to the liberal offers we make to all persons engaging in the sale of our large type Quarto Pictorial Family Bible, with about 1,000 engravings. Our books are sold by canvassers, and well known to be the most saleable.

NOTICE TO AGENTS.—The season for selling books has now arrived, and we feel assured that our Illustrated Volumes are among the best adapted for general circulation, especially the Pictorial Family Bible. We wish competent Agents in all parts of the country to engage in the sale of it immediately. Send for a sample copy and try it among your friends. Those who have not the means, or do not wish to order a supply of books to commence with, can send us $6 (in a registered letter), carefully enclosed in a whole sheet of writing paper and we will at once forward, prepaid, by Express to any central point, a copy of the Pictorial Bible, with a bound subscription book and canvassing circulars for securing the names of subscribers. With these he can get up a list, and afterwards order the Bibles to supply them with. Please address, postpaid,

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FURNITURE.—Purchasers are respectfully invited to call at the Cabinet Warerooms of Scott & Heacock No. 142 North Ninth street, below Race, Philadelphia.

Spring and Hair Mattresses made to order. Repairing, Varnishing, Upholstering, &c., &c. All orders promptly attended to.

Miscellaneous Department.

GRAVE-SONG.

Translated for The Standard from the German of Hasef.

At the churchyard's gloomy portals
  Pain and Sorrow quiet stand,
Entering not the holy places
  With the blessed spirit band,
When, the day's best at an end,
Rests in quiet peace our friend.

Up to Heaven's cloudy portals
  Springs the Spirit, freed from clay,
Far from pain, new-born in glory,
  Up it mounts the starry way;
Yet before each holy hill
Grief and Pain are standing still.

Longing Love its tears is shedding
  On the mound where he doth rest,
Yet one breath from those blest regions
  Fills with newer strength the breast.
Not into the dark tomb, down—
Upward our friend's course leads on.

Therefore, upon Song's strong pinions,
  Let us mount to him above,
Upward to the blessed chorus
  Send our tones of mourning love,
Our last greeting up to bear
To him in that holy air.

MADGE VERTNER.

BY MATTIE GRIFFITH.

CHAP. VII.

We will ask the reader to accompany us to a beautiful house on the outskirts of the village of L——. We will walk into the parlor, examine the room, and listen to the two colloquists seated on the sofa; for we recognize in one of them our young friend Madge. But, first, let us observe the taste displayed in the elegant fitting up of the apartment. There are gorgeous pictures—perhaps a little too modern; fine statues, buhl tables of curious workmanship, curtains of gold-colored silk, festooned with laces, flowers blooming in rare antique vases, chairs of unique style—everything, in short, that bespeaks the presence of recently-acquired wealth. You miss the dear old-fashioned tables, the old family portraits, the odd, stiff, uncomfortable old straight-back chairs that belong to families with whom wealth and social position have been a birthright. There is a questionable sort of elegance about the house that makes one suspect the owners to be people of yesterday. Madge Vertner, in her full riding costume, is seated in a large arm chair, with her tiny foot resting upon a blue velvet footstool, and the heavy folds of her black habit sweep the carpet. Her companion is a lady of about twenty-three. The face is a pleasing one—pleasing, perhaps, from a certain subdued expression which, if not that of thought itself, is that of its semblance, quiet. This expression is, no doubt, increased by the dress of deep mourning which she wears. The lady's face occasionally breaks forth into a sweet smile, which lights up the features and gives them beautiful animation. Madge is rattling on in a very enthusiastic manner:

“Now, you see, Helen, I shot a bird on the wing yesterday.”

“You have done that before, haven't you?”

“Oh, no, indeed; this is my very first exploit of the kind. Papa says he was never able to do such a thing.”

“He doesn't give his whole mind to it, as you do,” said the other, with one of her peculiar smiles.

“No, indeed, for it seems to me he reads all the books that are published. I have known him sit in the library [illegible] over a book from seven o'clock in the morning until seven in the evening, scarcely taking time for his meals. I don't see how he *can* do it. His legs must feel very uncomfortable, and need the exertion of a good run. 'Tis enough to put one's eyes out, so constantly to follow those printed pages.”

Again the lady smiled.

“Why, Madge, dear, half the pleasure of my life is in books. Since my father's death” (the lady sighed), “I've found them an immense consolation. I never feel lonely if I have an interesting book.”

“Dear me! how queer it seems! Now, when I feel lonely, which is seldom indeed, I call for my pony and go galloping through the woods; and as soon as my blood begins to flow, all is right again with me.”

“Madgy! Madgy! you are a happy child. All things bright and joyous seem to flow to you and from you.”

“I can't understand, Helen, why people are ever otherwise than happy, unless indeed” (and Madge's voice grew softer) “they have lost near friends, as you have, Helen.”

“Yes, Madge, but are there not other troubles in life almost as heavy as the loss of friends?”

“[illegible] none other; can you?”

“[illegible] y?”

“[illegible] legion.”

“Can't you answer me more directly, Helen? You know, dear, how much I dislike this kind of round-about talk. Say *the thing*—never mind the dress. Now, give me a true idea of these troubles you nickname legion.”

“Perhaps 'tis as well, Madge, to leave you awhile longer in your happy dream. The knowledge of evil, of pain and human suffering, will come soon enough.”

“You half frighten me, Helen. Why are you always so serious? Mamma says when you were a very little girl you had this same curious, odd way.”

“Does your mamma say so, dear?”

There was a questioning sort of earnestness in Madge's eyes as she regarded her friend. She looked as though she were trying to read her through, and pluck out, if possible, the heart of the mystery; then, playing with her riding-whip, cutting at the skirt of her flowing train and tapping the toe of her little boot with an anxious impatience, she burst out into a happy-hearted laugh, saying:

“'Tis no use [illegible] to puzzle my head over what can't get into it. I know I am happy, and I believe everybody else is. Why should they be otherwise? Look out at that west window, Helen; see the ample stretch of green wood; gaze up at yon blue arching sky; see the sun shining splendidly; feel the earth warm and glowing beneath your steps; fill your heart with this fresh air, and then say how it is people can be unhappy! We live here happily and securely with our friends, and feel that a good God holds us under his wing. This we realize most truly in the green old woods, or on the sunny meadow side. I have observed that unhappy people are those who read a great deal. I am afraid there is poison hidden somewhere between the pages of those books. You needn't laugh so, Helen, for I believe what I am saying.”

The lady rose and wound her arms round Madge's waist, pressed her chilly lips on that sweet young brow, and murmured—

“God bless you.”

Madge looked up, surprised to see tears glistening in Helen's eyes.

“Why, bless me! Helen, what *is* the matter?”

“Nothing, dear—positively nothing”; but as she tried to utter these words calmly, her lips quivered, and, yielding to the pressure of the moment, she laid her head upon Madge's shoulder and wept. Our little heroine did not understand a word of it; did not know how to offer consolation, or what soothing words to speak; but, with that ready sense which belongs only to fine, intuitive natures, remained quiet and allowed Helen's emotion its [illegible] cruelty of that common, [illegible] matter with you?” Better [illegible] to nature's care—silence [illegible] that lies hid away in the heart, must never be insulted by such a question. Who, thus interrogated, does not hug all the closer his or her peculiar sorrow, and feel that it is all his own? Our sorrows are peculiar, and oftentimes personal; we do not wish strangers to take stock in them. The story of the poor old hunted, insulted cripple contains a solemn truth. Children had worried him all day, as he sat on the wayside rock, eating his crust—wearied him with incessant questioning—when, at length, teased beyond the limits of his patience, he broke forth—

“Children, be gone, let me have at least my trouble to myself.”

We are all willing to share our pity, but, for charity's sake, leave us alone with our troubles.

After a few moments' silence, Madge, speaking cheerfully, as though nothing had happened, said:

“Helen! mamma, papa and I are going to the Mammoth Cave next week; will you not join us? Take the vacant seat in our carriage. We shall be so glad of your company.”

Helen smiled, evidently quite pleased at the prospect of such a trip.

“I should, indeed, love to go with you, but I don't know what mamma will say to it.”

“Oh, she'll give consent, I am sure; let me propose it to her; come, let us go to her room.”

The two girls passed through the broad hall, up a curved flight of stairs, and entered Mrs. Mason's private sitting room. Here also everything was arranged with the same eye to gorgeous effect. Brilliant colors and elegant design without simplicity of taste manifested themselves in a striking manner.

Mrs. Mason, a cadaverous-looking invalid, enveloped in laces and wrapped in a morning dress of plaid silk, sat in an arm-chair, beside a small table, which contained a silver tea service, and she was sipping the delightful beverage from a Sevres cup.

“Good morning, Madge; I am taking my lunch.”

Madge stepped forward, and, warmly kissing the lady's brow, replied:

“Yes, I am glad to see you so well.”

Seating herself on an ottoman near Mrs. Mason, she began some pleasant, cheerful conversation upon out-door life, which charmed the fashionable invalid into a moment's forgetfulness of her pains and ills. Sweet child of untaught life, who carried in her heart truth and love, and wore them pictured like sunshine on her fair face! She made all who came in contact with her happy, for she had no theories, no art, no questioning of mysteries, no searching into the future. Life was not a problem to her, or if it was, she found its solution in a quiet, happy conduct, and lived her own sweet life in her own sweet way; and like those same wild-wood flowers amid which she played, she made the atmosphere in which she lived pure and fragrant by the perfume and beauty of her character.

Before she left, she had obtained Mrs. Mason's hearty consent to Helen's joining the party for the Cave; and with a few more pleasant words, she bade them goodbye, and galloped off, leaving Helen Mason in wonder how any one could be so happy and free from care.

AMERICANISMS.*

From The (London) Athenæum.

It was very well said by Bacon, that the man who travelled to a foreign country without knowing its language, went to school, and not to travel. At first sight, it would seem that a traveller has nothing to learn in this respect, if his purpose be to journey through the American States. This, however, would be a mistake. There are forms of expression in the States as perplexing to the uninitiated as a language altogether unknown; and a wayfarer to the frontier territories, especially, has not a little to learn—unless he be content to pass as a dunce.

Just fourteen centuries and an odd ten years have elapsed since Hengist and his Saxons laid the foundations of our present language in Britain, and began to drive Celts and Celtic to the extremities of the land, where the echoes of the ancient speech are not yet altogether extinguished. With the Danish invaders and settlers came new phrases, unmusical enough to the popular ear; and, finally, that ear became refined, and the “polite,” if not the popular, tongue was made to move in new fashion, by that accomplished French master, who gave his first lesson, in Norman French, to a numerous and not very docile class, in the field near Hastings.

From a language thus built up, Anglo-America procured her own; but as it was from our eastern counties and the Scottish Border that New England was colonized, it is in the districts of the latter that the peculiar idioms of the localities named are chiefly to be found.

There are other influences at work in America, which will result in the establishment of dialects as marked as any now disappearing in England. The Dutch element in the State of New York cannot be trampled out. There are localities in England which once formed the garden ground of princely or noble proprietors. In these annually spring up a world of floral beauty, the seeds of which no living man has scattered: they have lain hidden for centuries beneath the soil, or they are self-sown by the crops which fight their own way to the surface, and gayly greet the sun. The pertinacity is remarkable; and as it is here with flowers, so is it in the closely-packed State of New York with Dutch words. They *won't* go out; they pierce through the politest phrases; they ring in whole sentences in saloons familiar with crinoline and grand pianos; and they form the family staple of communication in some soils, where the English flower of speech will not blossom at all, or blossoms but to fade away quickly.

This district must be a region of painful limbo to newly-arrived English cooks, maidservants, and, indeed, to what is usually called their “betters.” What are these to know of *olykoeks* and *crullers*, or the nursery people of *scups* and *pinksters*? How would the English master or mistress in such a place be puzzled by the mention of *barraclades* and *clockmutches*! They would be unpleasantly ignorant whether these terms implied something that they would be expected to eat or only to wear.

In less marked, but yet in certain, measure the great German settlements are influencing the forms of speech in Pennsylvania and elsewhere, as the Norwegian communities in Illinois are grafting modes of expression among the Anglo-American brotherhoods by which they are surrounded; and the old British will assuredly leave its impression where the exclusive Welsh associations pitch their tabernacles, as the French colonists in Louisiana, and the Spanish in Florida, have more deeply and permanently left traces of their abiding in the dialect of the territory which they were the first to occupy after the Indian. And that Indian himself—in the names of rivers, mountains and cities, of beasts and fishes and plants, and of articles new to and adopted by the European and American—has left a testimony, slow to die away, of his rude sovereignty and his musical tongue.

Of these various materials does the modern Anglo-American language exist. It is English, “with a difference”; a grand mass in itself, but marred by vulgarisms which the ignorant supplied, and which senators, editors and stump-orators have seized upon. These spoilers of fair speech may point to high authority for their iniquity—to the clergy! “It is a fact which cannot be denied,” says Mr. Bartlett, “that many strange and barbarous words, to which our ears are gradually becoming familiar, owe to them their origin of introduction; among them may be mentioned such words as to *fellowship*, to *difficult*, to *eventuate*, to *doxologize*, to *happify*, to *donate*, to *funeralize*, &c.” This destructive American class has honorary members in this country. Only the other day we heard of a preacher who, speaking of the scene with the doctors in the Temple, remarked that the Divine disputant completely “*shut them up*”! On the other hand, in the States:

“Among some of the Western people there are strange ideas regarding the use of certain words, which has led the mock-modest to reject them and substitute others. Thus, to speak of the names of animals only, the essentially English word *bull* is refined beyond the mountains, and perhaps elsewhere, into *cow creature*, *male-cow*, and even *gentleman-cow*! A friend who resided many years in the West has told me of an incident where a gray-headed man of sixty doffed his hat reverently and apologized to a clergyman for having used inadvertently in his hearing the plain Saxon term. *Male sheep*, *male hog*, etc., are of a piece with the preceding, to which we may add *rooster*, *he biddy*, *game chicken*, etc.”

It was in this district, doubtless, that the gallant American captain drowned himself when bathing, because his head above water had been seen by a lady; and there can be no manner of doubt that it was in the same locality that ladies decently put the legs of their pianos into pretty, frilled trousers! But there are exaggerations of another sort connected with speech and manners beyond the Atlantic:

“This sort of exaggeration frequently assumes the form of what in England is very appropriately termed ‘fine writing,’ but which with us is better known as ‘highfaluten.’ Thus a Western critic, speaking of the acting of a Miss Logan, says the way in which she chanted the Marseillaise was ‘terrible in its intensity,’ and that the impression made ‘must create for her a name that will never die.’ This, however, ‘does not begin’ with Miss Wyatt, whose performances in Springfield, Illinois, are thus described in a criticism in one of the papers of that city: ‘Illumined by the lyric muse, she is magnificent. All nerve, all palpitation, her rounded form is the fittest setting for her diamond soul! She has grace which is more than beauty, and distinction which adorns still more than grace. She appears the incarnation of genius! it struggles within her! inspiration quivers down her snow-white arms, and trembles on her fingers' ends—passion wrestles in her quivering frame, and shudders through her limbs. Her soul flickers in every accent, and looms up in every pantomime, while serene smiles play about her mouth. Her drapery follows her gestures—her gestures her passions. Every attitude is a model, every pose is a classic statue.’ ‘The very opposite,’ says Dr. Lieber, ‘is the case at present in England. There has been no period and no country in which perspicuity, simplicity, and manliness of style are so general as at present in English Reviews; even newspapers, e. g. the London Spectator, are models of these attributes of a good style. Monckton Milnes, M.P., told me he had not the least doubt but that the House of Commons of the present day would not stand the eloquence of Fox, Sheridan, or Burke. I asked, “What would they do?” “The members would instantly leave their seats,” was the reply. Mr. Milnes also spoke of several American writers whose style was correct; still, he could always detect some florid expression characteristic of their people.’”

Some of the people themselves have treated very good words in a very rough manner. The term *aborigines*, for instance, is corrupted by the illiterate denizens of the West into *Abergoins* and *Abrogans*! In other parts of the Union a freedom is taken with English generally, and grammar particularly, which would have disturbed the equanimity of Lindley Murray. There is, for example, a common expression among the illiterate to mean “all gone.” Thus, a servant will say, “The potatoes is all any more!” that is, “all are gone”; or she will say simply, “They's all!” On the other hand, there are words appropriated which are exceedingly significant. In England we know what railway “buffers” mean. In America they are called “bumpers,” as suggestive of the rough way in which they strike against each other. Some phrases are so peculiar as to require both explanation and illustration, as in the case of “Acknowledge the Corn,” which, we are told, is—

“an expression of recent origin, which has now become very common. It means to confess or acknowledge a charge or imputation. The following story is told as the origin of the phrase: ‘Some years ago, a raw customer, from the upper country, determined to try his fortune at New Orleans. Accordingly, he provided himself with two flat-boats—one laden with corn and the other with potatoes—and down the river he went. The night after his arrival, he went up town, to a gambling-house. Of course he commenced betting, and, his luck proving unfortunate, he lost. When his money was gone, he bet his ‘truck’; and the corn and potatoes followed the money. At last, when completely cleaned out, he returned to his boats at the wharf; when the evidences of a new misfortune presented themselves. Through some accident or other, the flat-boat containing the corn was sunk, and a total loss. Consoling himself as well as he could, he went to sleep, dreaming of gamblers, potatoes, and corn. It was scarcely sunrise, however, when he was disturbed by the ‘child of chance,’ who had arrived to take possession of the two boats as his winnings. Slowly awakening from his sleep, our hero, rubbing his eyes and looking the man in the face, replied: ‘Stranger, *I acknowledge the corn*—take 'em; but the potatoes you *can't* have, by thunder!’—*Pittsburgh Com. Advertiser*. The Evening Mirror very naïvely comes out and *acknowledges the corn*, admits that a demand was made, etc.—*New York Herald*, June 27, 1846.”

Again, when we hear Jonathan remarking, that “anti slavery professions just before an election ain't worth a Bungtown copper,” we learn from Mr. Bartlett that the article so named is a clumsy counterfeit of the English half-penny (long a legal coin), “manufactured at Bungtown, now Barneysville, in the town of Rehoboth, Mass.” Thus, our coin is counterfeited, but not more basely than our phrases. Our good old word “chare” is not only misused, but is made exclusively a noun, mis-spelt, and put to various uses. In England, we have women only who “chare.” In America, they have editors who follow the same profession; and we find the editor of the *Boston Daily Star*, on relinquishing his post, inserting the following notice in his journal: “Any one wishing corn hoed, gardens weeded, wood sawed, coals pitched-in, paragraphs written, or small *chores* done with despatch, and on reasonable terms, will please make immediate application to the retiring editor.” We have something less humorous, but more instructive, in the following:

“Dollar mark ($). The origin of this sign to represent the *dollar* has been the cause of much discussion. One writer says it comes from the letters U. S. (United States), which, after the adoption of the Federal Constitution, were prefixed to the federal currency, and which afterwards, in the hurry of writing, were run into one another; the U being made first and the S over it. Another, that it is derived from the contraction of the Spanish word *pesos*, dollars, or *pesos fuertes*, hard dollars. A third, that it is a contraction for the Spanish *fuertes*. hard, to distinguish silver or hard dollars from paper money. The more probable explanation is, that it is a modification of the figures 8 8, formerly used to denote the piece of eight reals, or, as a dollar was then called, a *piece of eight*.”

In connection with this, we subjoin a paragraph which will be of interest to handsome young curates and celibate popular preachers, whose rooms are furnished, tables laden, and their proper persons adorned by the ladies of their congregations. How would those gentleman like a “Donation party,” as it is illustrated in the latter part of the following extract?

“Donation Party. A party consisting of the friends and parishioners of a country clergyman assembled together, each individual bringing some article of food or clothing as a present to him. Where the salary of a clergyman is small, the contributions at a *donation party* are very acceptable. It is also called a *giving party*. In the ‘Bedott Papers’ is an amusing description of a *donation-party* given to a country minister who had a salary of but $400 a year. On this occasion the visitors were very numerous, and the articles presented so very few that the minister's family were compelled to contribute the larger portion of the refreshments. The poor clergyman sent in his resignation immediately after, and, on being asked by a deacon for the reason of his sudden withdrawal, answered: ‘I've been your pastor two years, and you've had the kinkness to give me two *donation parties*. I've stood it so far, but I can't stand it any longer; brethren, I feel convinced that one more *donation party* would completely break me down.’”

These donation parties would not be popular among our clerical friends at home. The use of this last word draws us away from the consideration of the supply of food and clothing to ill-paid American ministers, to a pleasing passage on that pleasant English word “home”:

“Home. 1. England, Great Britain; a term in common use among the natives of Great Britain, as well as those of English descent resident in the United States and Canada. Some say ‘the Old Country.’ This term is of ancient use, and Mr. Irving, in his Life of Washington, says he ‘remembers when the endearing phrase still lingered on Anglo-Saxon lips even after the Revolution’; and that its use by Washington himself ‘evinces the chord which still vibrated in the American bosom.’ In a letter to George Mason (1769), speaking of the difficulty arising from the clashing interests of merchants, Washington says: ‘In the tobacco colonies, where the trade is so diffused, and in a manner wholly conducted by factors for their principals at *home*, these difficulties are enhanced.’ Again, in a letter to his brother Augustine, written in April, 1775, he says: ‘My command was reduced, under a pretence of an order from *home*.’ 2. *Home* is frequently used for at home, in one's own dwelling; as, ‘I breakfasted *home*.’ ‘How's all *home*?’”

There is one word in America of a home quality, which is altogether new to us—namely, “Infair,” which is described as the “reception” party, or entertainment [illegible] a newly-married couple, in the West and South; [illegible] appears to have some resemblance to a “house-warmi[illegible] Let us observe that, in the South, when a young l[illegible] fails to keep her promise to a swain, and the expected married home is never established, she is said to have “kicked” him. In other parts he is described as having *got the mitten*, which is similar in meaning to the German phrase, when a jilted lover “gets the basket.” *Apropos* to homes and lovers, romance and drinking, here is a story about Lager-Beer:

“Lager-Beer. (Germ. *Lager Bier*; i. e. Stockbeer.) Sometimes contracted into *lager*. A kind of small beer introduced a few years ago into the American cities by the Germans, and now much in vogue among all classes. The following story is told of its origin: ‘Many years ago a shoemaker, near Bamberg, sent his apprentice to get a bottle of Bamberg beer, which was sold at that place; but the boy, not knowing this, went to the city itself. On returning, he met an acquaintance of his, who told him that when he would come home, his “boss” would whip him for staying so long. The poor boy, who was frightened at this, thought it better not to go home at all, but took his bottle, buried it under a tree, and ran away. He went among the soldiers, where he distinguished himself, so that, in short, he became an officer. When one day his regiment was quartered in this small town, the officer thought proper to pay a visit to his old boss, but not before he had got the bottle of beer, which he had buried some years before under the tree. When he entered, he said: “Well, sir, here I bring you your bottle of Bamberg beer that you sent me for.” The shoemaker, not knowing what this meant, was told by the officer all about it. The bottle was then opened, and the beer was found to be of superior quality. When this fact was known, some of the brewers built deep vaults, where they put their beer, and called it, after it had lain there some time, *lager*, which means nothing more than lying (not so; it means the beams in the cellar on which the casks are laid). The officer afterwards married the daughter of the shoemaker, and drank a good deal of *lager-beer*, receiving in that occupation the assistance of his father-in-law.’”

The above is an example how German words are adopted in the States. The volume contains, also, many instances of the retention of old English words no longer in use among ourselves. Such is the old Shakspearian word *miching*, or *meeching*, tantamount to “skulking.” The Rev. Mr. Dow uses it even in the American pulpit. “O, brethren!” says that eccentric preacher, “I warn you not to make too sure of success, for you may be disappointed. When you fall short of the object for which you jump, you go *meechin* off, like a cat that has missed her mouse.”

In some of the explanations here given, Mr. Bartlett more than once gets himself and his reader into confusion. Thus, “*to see the elephant*,” is described by him as meaning the undergoing of any disappointment of high-raised expectations. “Here I am in town,” says a drunken offender to the Recorder of New Orleans, “without a rock in my pocket, without a skirt to my coat or crown to my hat; but, Squire, I'll say no more, “*I've seen the elephant*.” All the illustrations show that disaster is implied in the term; and yet, when the author is explaining the word *mill*, he says that “he has been through the mill,” is applied to one who has experience of the world; and that the phrase is equivalent to “he has seen the elephant.”

In the world of fashion, in the “upper tendom,” and its imitators of “lower twentydom,” there are as curious things to be seen as “the elephant.” Here is a glance at a lady:

“Spit Curl. A detached lock of hair curled upon the temple; probably from having been at first plastered into shape by the saliva. It is now understood that the mucilage of quince-seed is used by the ladies for this purpose.

> You may prate of your lips, and your teeth of pearl,
> And your eyes so brightly flashing;
> My song shall be of that *saliva curl*
> Which threatens my heart to smash in.
>
> *Boston Transcript*, Oct. 30, 1858.”

The French have a prettier name for these things in the term “accroche-cœur.” The old name for them here was “love-lock”; but they are “out of fashion,” and have been so, as far as men are concerned, since the time when Hunt, one of the murderers of his fellow-ruffian, Weare, appeared at the bar with a highly-pomatumed love-lock sticking tight to his forehead. Such an adornment is never seen here now, except on the brow of a pickpocket in the dock.

There is a less noxious, but, perhaps, more vulgar class of society than this last on both sides of the Atlantic, who slip out of downright blasphemy by clipping and defacing the brilliant expletives originally issued from the mint of blackguardism. One of the most singular illustrations of this sort over the water is “I vum,” for I vow”—“an euphemistic form of oath often heard in New England.” What Mr. Dow thinks of this we learn from the third volume of his sermons: “What though,” he exclaims, “instead of saying, ‘I swear to God!’ you say, ‘I declare to goodness’? It is as much the same thing as a bobolink with a new coat of feathers. *I vum* is just the same in spirit as *I vow*, and ‘a diabolical falsehood’ is synonymous with a *devilish lie*.”

The slang words used by “twentydom,” and grades both above and below it, are, of course, frequent. To be “Wamble-cropped” is to be sick at stomach, and, figuratively, crestfallen. In the country parts of Rhode Island, “trade” implies *medicine*, and a *medical prescription*. The “spread-eagle style” signifies a style of extraordinary arrogance, as if the President were to state—“A treaty has been concluded between the Queen of Great Britain and me!” Nearly all popular phrases derived from Indian life and manners have an evil signification. An “Indian gift” is one which you may expect will be reclaimed; “dough-face” is a northern abettor of negro-slavery; and “hunkers” are those who cling to the old homestead, or old principles. Of the word “hoosier,” a nick-name given in the West to the natives of Indiana, Mr. Bartlett says:

“A correspondent of the Providence Journal, writing from Indiana, gives the following account of the origin of this term: ‘Throughout all the early Western settlements were men who rejoiced in their physical strength, and on numerous occasions, at log-rollings and house-raisings, demonstrated this to their entire satisfaction. They were styled by their fellow-citizens *hushers*, from their primary capacity to still their opponents. It was a common term for a bully throughout the West. The boatmen of Indiana were formerly as rude and as primitive a set as could well belong to a civilized country, and they were often in the habit of displaying their pugilistic accomplishments upon the Levee at New Orleans. Upon a certain occasion there, one of the rustic professors of the “noble art” very adroitly and successfully practised the “fancy” upon several individuals at one time. Being himself not a native of this Western world, in the exuberance of his exultation he sprang up, exclaiming, in foreign accent, “I'm a *hoosier*, I'm a *hoosier*.” Some of the New Orleans papers reported the case, and afterwards transferred the corruption of the epithet “*husher*” (*hoosier*) to all the boatmen of Indiana, and from thence to all her citizens. The Kentuckians, on the contrary, maintained that the nickname expresses the gruff exclamation of their neighbors, when one knocks at a door, &c., “*Who's here?*”

[illegible] old term. Of the newest added to the [illegible]ok, we have the following:

“[illegible]e Cakes, *i. e.*, Be quick; look alive. [illegible] has lately got into vogue, originated [illegible]w York eating-houses, where it is the custom for the waiters to bawl out the name of each dish as fast as ordered, that the person who serves up may get it ready without delay, and where the order, ‘*Hurry up them cakes*,’ &c., is frequently heard. ‘If you have any communications to make, *hurry them up*, hot and hasty, like buck-wheat cakes at a cheap eating-house.’—*Dow's Sermons*, p. 51.”

The above is thoroughly home-made, but the one given below was laid in Europe, and yet raised in America:

“Some Pumpkins. A term in use, at the South and West, in opposition to the equally elegant phrase ‘small potatoes.’ The former is applied to anything large or noble; the latter to anything small or mean. A writer in the ‘Pennsylvanian,’ under date of Nov. 15, 1849, thus explains its origin: ‘I am not aware of the saying being incorporated into any play extant, although it can claim an existence of nearly sixty years. It originated with James Fennell, the celebrated tragedian, who came to this country in the year '92. As the circumstance which gave rise to it is somewhat singular, I take the extract from his life, published in the year 1814, which gave birth to an expression that has now become a part and portion of our *polite*, and I may say *new*, style of conversation. When quite a lad, Fennell, in company with Dr. Mosely, and the celebrated philosopher Mr. Walker, and son, made the tour of France. Speaking of this portion of the journey, the author says: “I recollect nothing of consequence that took place, till we arrived at the celebrated city of Rouen. Physic and philosophy had, from their situation in front, a wide share of vision; but young Walker and myself could only look down. Wishing, however, to see all we could, we kept peeping through our little windows. As we were passing, without our [the young ones] knowing it, the famous Cathedral of Rouen, young Walker, peeping through his little square, exclaimed, ‘Look, Fennell, what *immense pumpkins*.’ His father, who had been attentively gazing at the building, turned round, exclaiming, ‘God! can you be looking at pumpkins, while you are passing such a cathedral as this?’ Young Walker observed that he did not know what he was passing, for he could see nothing above the ground.” Young Fennel could not resist the temptation of plaguing Walker about the pumpkins; so whenever they approached a stately building or towering spire, he would invariably exclaim, ‘Look, Walker, there are “*some pumpkins?*”’ It is almost needless to say it became a favorite, if not a common saying, as it is to this day.’ This story is sufficiently circumstantial, and the origin it assigns may be the true one; yet the stress which is always laid on the ‘*some*’ in this phrase shows that it has the purely adjectival sense which we have [illegible] word under number two, whereas the [illegible] it its usual pronominal meaning. [illegible] Mexican women are not distinguished for [illegible] remember once to have seen an ugly woman. Their brilliant eyes make up for any deficiency of feature, and their figures are full and voluptuous. Now and then, moreover, one does meet with a perfectly beautiful creature; and when a Mexican woman does combine such perfection, she is “*some pumpkins*,” as the Missourians say when they wish to express something superlative in the female line.’—*Buxton's Adventures in Mexico*, p. 57.”

Of the real history of the terms *Bunkum* and *Uncle Sam*, this volume says much, and tells nothing. Of the “Stars and Stripes” we have a page of some interest:

“This flag was adopted by act of Congress on the 14th of June, 1777, in the following words: ‘Resolved—that the flag of the thirteen United Colonies be thirteen stripes, alternately red and white; that the Union be thirteen stars, white in a blue field, representing a new constellation.’ It has been thought that the arms of Washington may have suggested the idea for the American flag. These arms contain three stars in the upper portion, and three bars running across the escutcheon. * * In March, 1775, a union flag with a red field was hoisted at New York, bearing the inscription, ‘George Rex and the Liberties of America,’ and upon the reverse ‘No Popery.’ On the 18th July, 1778, Gen. Putnam raised, at Prospect Hill, a flag bearing on one side the Massachusetts motto ‘*Qui transtulit sustinet*,’ on the other ‘An appeal to Heaven.’ In October of the same year the floating batteries at Boston had a flag with the latter motto, the field white with a pine tree upon it. This was the Massachusetts emblem. Another flag, used during 1779 in some of the colonies, had upon it a rattlesnake coiled, as if about to strike, with the motto, ‘Don't tread on me.’ The grand union flag of thirteen stripes was raised on the heights near Boston, January 2, 1776. The “British Annual Register” of 1776 says: ‘They burnt the king's speech and changed their colors from a red ground, which they had hitherto used, to a flag of thirteen stripes, as a symbol of the number and union of the colonies.’ The idea of making a stripe for each State was adopted from the first; and the fact goes far to negative the supposition that the private arms of General Washington had anything to do with it. The pine tree, the rattlesnake, and the striped flag, were used indiscriminately until June, 1777, when the blue union with the stars was added to the stripes, and the flag established by law. Formerly a new stripe was added for each new State admitted to the Union, until the flag became too large, when, by act of Congress, the stripes were reduced to the old thirteen; and now a star is added to the Union at the accession of each new State.”

As of the banner, so must we add a word of the music which hails its appearance:

“Yankee Doodle. There has been much discussion as to the origin of the term *Yankee Doodle*, and of the well-known tune which bears this name, without coming as yet to any very satisfactory conclusion. In England the air has been traced back to the time of Charles the First; and it appears that the doggerel verses that are sung to it can claim nearly as respectable an antiquity. This, however, is not all. The song is said to be identical with one sung by the agricultural laborers in the Netherlands. Kossuth and his fellow Hungarians, when in this country, are said to have recognized it as one of the old national airs of their native land. And recently Mr. Buckingham Smith, our then secretary of Legation at Madrid, has asserted that it is the ancient sword-dance of the Biscayans.”

The name of this air does not appear in either of Mr. Campbell's indexes to his volumes on old English music, and we therefore are unable to test what is said of the English birth of “Yankee Doodle” by appealing to a great authority.

Of the English language itself, in America, the author—not without reason—speaks despondingly. What with the preference given to the Latin over the Saxon element, the great admixture of words by various foreign settlers, and the adoption of slang words by clergy, senators, and dictionary-makers, Mr. Bartlett thinks it unlikely that the pure, old idiomatic English style can ever be restored in America. “But there is no good reason to doubt,” he adds, “that the fusion of the present rather heterogeneous elements of which our society is composed will result in the production of a style and a literature, which will also have their beauties and merits, although fashioned after a somewhat different model.” Meanwhile, we may repeat what we have recently asserted, that our pure English has for some time been in great peril, and indeed suffering much damage, here “at home.” It is not only that skilful writers rather use Latin than Saxon words; but there are young and idle folk among us who, although they have been to school, and ought to be learned and to know better, gladden their foolish hearts and sadden those of their elders, by cutting out new shapes of speech, and, by often using them, gaining for them a home on our lips, if not in our word-books. Against these we must keep watch, or they will make our mother-tongue itself unlovely.

Mr. Bartlett's volume may be said to register the offences of the assaulters of language in America, and we are so far influenced by the perusal of his book, that we close it with commendatory mention of the author's name, and a proposal to do him the honor of—“*three cheers and a tiger!*”

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*Dictionary of Americanisms. A Glossary of Words and Phrases usually regarded as peculiar to the United States. By John Russell Bartlett. (Boston, U. S., Little & Co.; London, Trubner & Co.)

WHITTIER IN HIS NATIVE TOWN.

A number of citizens of Haverhill, Mass., recently erected a public building on the shores of a beautiful pond in that town, so famous in the annals of the Indian wars on the New England colonists. The building was dedicated and the pond christened by the name of Kenoza Lake, on Wednesday, Aug. 31st, when the following sentiment was given in honor of the “Quaker poet,” who is a native of Haverhill:

John G. Whittier—The truest representative of American sentiments and republican ideas, as breathed in poetic lines. Old Haverhill claims him as one of her most gifted sons, whose fame has given her a just title to the appellation of “classic ground.”

The following poem was read by G. W. Chase, in response:

KENOZA.

BY JOHN G. WHITTIER.

As Adam did in Paradise,
  To-day the primal right we claim;
Fair mirror of the woods and skies,
  We give to thee a name!

Lake of the pickerel! Let no more
  The echoes answer back “Great Pond,”
But, sweet Kenoza, from thy shore
  And watching hills beyond;

And, Indian ghosts, if such there be,
  Who ply unseen their shadowy lines,
Call back the dear old name to thee,
  As with the voice of pines.

The paths we trod when careless boys,
  With manhood's shodden feet we trace;
To friendship, love and social joys
  We consecrate the place.

Here shall the tender song be sung,
  And memory's dirges, soft and low,
And wit shall sparkle on the tongue,
  And Mirth shall overflow.

Harmless as summer-lightning plays
  From a low, hidden cloud by night—
A light to set the hills ablaze,
  But not a bolt to smite.

Kenoza! O'er no sweeter lake
  Shall morning break, or noon-cloud sail,
No lighter wave than thine shall take
  The sunset's golden veil!

And, Beauty's priestess, thou shalt teach
  The truth, so dimly understood,
That He who made thee fair, for each
  And all designeth good!

INTERESTING OLD PAPERS.

From The New Haven Journal and Courier.

A friend has showed us a number of interesting old letters and documents which belonged to the estate of the late Pierpont Edwards, of this city, and are now in the possession of his family. Among them is the following letter from the mother of Benedict Arnold to her son, written one hundred and six years ago, during, apparently, the prevalence of the yellow fever at Norwich. The letter shows a faithful mother's love, and proves that Arnold was not without good religious teachings in his youth. The letter is probably the oldest manuscript letter in the city. We give the letter as it is written. It is directed on the outside as follows:

To Mr.
benedict Arnold
att
Canterbury.

Norwich, August 13th, 1753.

My dear child through ye goodness of god wee are all starring and sumthing comfortable att present but deths are multiplied all round us and more daly expected and how soon our time will come wee know not pray my dear whatever you neglect dont neglect your presios soal which once lost can never be regained—your uncel Zion Arnold is dead he left time ye 5 of this instant.

give sarvis to Mr. Cogshall and ladey and dear mrs Hannah from your afectionate mother

Hannah Arnold.

Capt hill has lost all his sons John post has lost his wife John Latbrop and his son baroibus are boath dead.

The following letter was written by Benedict Arnold, to the Committee of Safety, by which he was despatched on the expedition to Ticonderoga and Crown Point. He refers to his quarrel with Ethan Allen, who, with Seth Warner, had been sent on a similar expedition by the authorities of Connecticut. The letter manifests a patriotic and generous spirit, and shows Arnold in a better light than he has usually received credit for:

“Tio. 14th May, 1775.

Gentlemen: My last was the 11th inst., per express, since which a party of men have seized on Crown Point in which place took 11 prisoners and found 61 pieces cannon servicable, 53 unserviceable. I orderd a party to [unintelligible] who have made him prisoner, and seized a small schooner which is just arrived here. I intend setting out directly in her, and Saml. Bates, with 50 men, to take possession of the sloop, which by [a few words illegible] are advised is loaded at St. John with provisions, &c. and waiting a wind for that place. Inclosed is a list of cannon, &c, here not so Perfect as I could wish.

I am making Provision at Fort George for transporting those that will be serviceable to our army to Albany. I have ab't 100 men, and expect more every minute. Mr. Allen's p[illegible] is decreasing and the Dispute between us is subsiding [illegible] I am extremely sorry matters have not been transacted with more prudence and judgment. Have done everything in my Power, [Gen. Arnold here wrote something in relation to his efforts for the Public Service, and complained of being grossly insulted, but erased it. The letter goes on again]—to preserve peace have put up with every insult [word torn out] and have it in my power to save the [word lost]: I hope soon to be relieved from this Trouble, and see matters on a solid and good foundation here, until which, and I receive your orders, I am very Respectfully,

Gent*n*

Your Hble Servt

B. Arnold.

P. S.—Since writing the above, Mr. Romao concludes going to Albany to forward carriages for the cannon, previous to which will be soon [wanted] I beg leave to observe he has been [word lost] service here. I think him a very [word lost] spirited gent'n, who has the service at heart, and hope he will meet with proper encouragement.

B. A.

After the discovery of Arnold's treason, Judge Edwards was instructed to seize his papers, &c., which were in New Haven, and it was by this seizure that the above letters passed into his possession. They are now in the possession of Jonathan Edwards, Esq., of New York city.

THE REV. S. J. MAY AT TENTERDEN.

From The (London) Inquirer.

The Unitarians of Tenterden have lately been highly gratified by the sojourn amongst them, for nearly a fortnight, of this highly-respected minister and consistent friend of freedom, who was amongst the earliest on the passing of the Fugitive Slave law to protest against and denounce that iniquitous measure, and who has done all that laid in the power of an individual to mitigate its evils. Mr. May preached on the two Sundays that he was in Tenterden (the 24th and 31st ult.), and was listened to with deep interest and pleasure by hearers of all denominations. Though from the far West, Mr. May found himself no stranger in Tenterden; many from this neighborhood have settled at Syracuse and its vicinity, several of whom are now members of Mr. May's church. For many years, through an exchange of visits and of letters, a close and intimate connection has been kept up between the Unitarians of Tenterden and their friends in the United States; for many generations individuals from this district have emigrated to New England and the colonies.

The following is an extract from the business diary (in the possession of the Rev. J. Talbot) of James Skeets, clothier, who was the Puritan Mayor of Tenterden in 1648:

“Recd. of John Coffinch when he went for New England, for Elizth. Cadwell & Margaret Cadwell £16. 10s. to pay 10s. per year for it till they come of age. By bond.”

The son of this James Skeets was executor for Widow Butler, who died in 1694. She “leaves to her son John Winder, now living in some of her Majesty's plantations in Virginia, the sum of £5 per ann.”

Still later a connection was maintained between this district and America. Shortly before the Rev. L. Holden settled in Tenterden, which was in 1772, the celebrated Benjamin Franklin spent a short time in this town, on a visit to Mr. Joseph Viney, one of the leading members of the Presbyterian congregation here. And since emigration to America has become more common, very many, at various times, have left this part of Kent for the United States. In earlier times, most probably the desire for greater religious freedom led the inhabitants of this district to seek New England. The Weald of Kent has long been distinguished for the many small Dissenting congregations which it contains, chiefly Baptists; and the Church books, still in existence in some of these societies, show the persecution to which they were exposed. In the one still preserved in the General Baptist Church at Headcorn is an entry in which the members of the church engage, in proportion to their means, to pay the fine levied by the magistrate on any of the brethren in consequence of adherence to conscience.

The visit of Mr. May, himself a New Englander, naturally revives these reminiscences of the past, and renews the feeling of gratitude due to these noble men, who deemed duty to God a higher obligation than obedience to man's laws. It was this deep-seated and life-influencing conviction which made the Puritan, at an important crisis of this country's history, the extender and the defender of civil and religious freedom; and the seeds of this conviction, sown in the hearts of those who founded the institutions of New England, will doubtless, in the good providence of God, grow up and become a tree of liberty, whose protecting and refreshing shade shall extend ov[illegible] the whole Union, and beneath which all shall equally fi[illegible] rest and enjoyment to whom God has given the right [illegible] call him Father, and man brother.

[illegible]

The Society of Friends.—The adjudicators of [illegible] prizes for the best essays on the cause of the decline [illegible] the Society of Friends have issued a document, in which they say they regret that they have been prevented [illegible] arriving at an earlier decision by unforeseen hindrances, by the large number and extent of the essays submitted to them, and by their exceeding desire to deal justly. T[illegible] terms of the original proposal do not permit the adjudicators to specify more than the two essays which appear [illegible] them to have the superior claims; but they feel it [illegible] to bear testimony to the great ability displayed by [illegible] of the other writers, and to record their conviction [illegible] the publication of what they have written, by the [illegible] vidual authors, would in many cases be advisable, an[illegible] the public advantage. In performing the painful du[illegible] setting aside so many estimable and elaborate produc[illegible] the adjudicators have necessarily been influenced [illegible] various classes of considerations; they have been dete[illegible] in some cases by the presence of irrelevant disquisit[illegible] and they have been especially solicitous that the [illegible] manifested by the successful candidates be such as [illegible] most in accordance with the object for which the pr[illegible] were offered, as plainly set forth in the general adver[illegible] ment. It has, after careful consideration, been determ[illegible] that an essay, bearing a motto from the epistle [illegible] York quarterly meeting of the year 1855, should re[illegible] the first prize; and one, bearing the motto, “V[illegible] *Vita, Lux*,” the second prize. A degree of he[illegible] having been expressed by the adjudicators as to the [illegible] tive place which ought to be assigned to the two su[illegible] ful essays, the donor of the prizes has generously [illegible] to make the second prize equal to the first. The wr[illegible] of these essays evidently belong to different schools [illegible] contemplate the subject from entirely different p[illegible] view. No one of the adjudicators wishes to be [illegible] responsible for the sentiments of either writer. B[illegible] are unanimous in hoping that, in choosing both, t[illegible] doing their best to promote the objects of the giver [illegible] prizes, and to fulfil their trust. The author of the [illegible] essay is Mr. J. S. Rowntree, of York; of the second, M[illegible] Thomas Hancock, of Nottingham.

Advertisements.

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